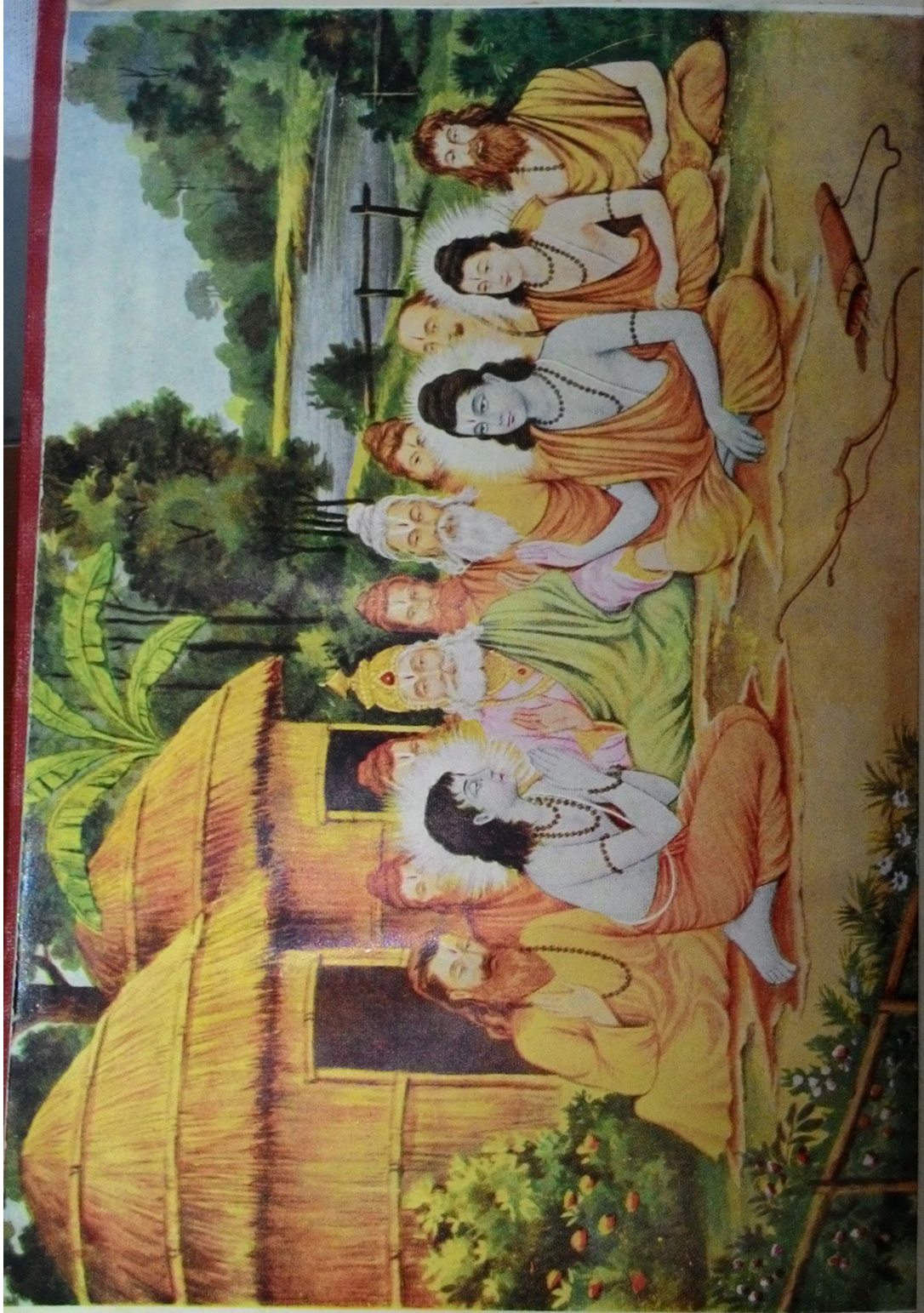


## Studies in Mystical Philosophy



## CONTENTS

Pages

DR OLIVER L. REISER: SEMANTICS: WHAT IT IS AND WHAT IT CAN DO.....	1
DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY.....	11
EMIL BISTTRAM: THE NEW VISION IN ART .....	19
OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL STRUCTURE.....	25
EDGAR WHITE BURRILL: MAKE YOUR OWN WORLD.....	42
K.D. SETHNA: SRI AUROBINDO AND THE WAR.....	45
MEHER BABA: SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER .....	48
WARWICK DEEPING: THE INTUITIVE FEEL OF THINGS.....	81
HAR DAYAL: OUR EDUCATION PROBLEM IN INDIA.....	82
L. BAIJNATH: FOOTNOTES TO ASHTAVAKRA GITA.....	88
A.M. HUTCHISON: HYPNOTISM AND SELF-EDUCATION .....	93
BABU M.L. BHATTACHARYA: A LECTURE ON VEDANTA PHILOSOPHY .....	122
F. OSSENDOWSKI: THE PROPHECY OF THE KING OF THE WORLD IN 1890.....	137
P.P. SARATHI: "OF TIME" .....	138
SWAMI ADVAITANAND: THE GOAL AND THE MAIN METHODS .....	142
SWAMI ADVAITANAND: THE DIVINE MOVEMENT .....	148
SWAMI RAMDAS: DISCOURSE AT SIMLA .....	151
ANILBARAN ROY: SELF-DISCIPLINE BY AUROBINDO'S METHOD .....	162
C. BAUDOIN: SUGGESTION AND AUTOSUGGESTION .....	166
O.L. REISER: REVIEW OF HAYAKAWA'S "LANGUAGE IN ACTION" .....	206
P. NATARAJAN: THE PROSPECT OF A NEW UNIVERSAL RELIGION.....	211

CONTENTS.	Pages
DR LUDWIG STEIN: PHILOSOPHICAL CURRENTS OF THE PRESENT DAY. ....	215
EDITOR OF VEDANTA KESARI: A NEW INSPIRATION FOR THE AGE.....	255
SWAMI JAGADISWARANANDA: ACHARYA SANKARA AND MEISTER ECKHART. ....	260
MARLAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF BEHAVIOURISM.....	270
FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS.....	276
MUKHOPADHYAYA: ESOTERIC NOTES ON THE MAHABHARATA.....	294
FATHER JOHN: THE HEALER. ....	308-B
P.N. MENON: COMMENTARY ON "NARAYNEEM" . ....	324
SHAIK SHARFUDDIN MANERI: LETTERS FROM A SUFU TEACHER. ....	345
REV.H. MARTIN: THE PROBLEM OF TIME AND ETERNITY IN PHILOSOPHY.....	361
O.G. CAMPEN: WHY YOU ARE MISUNDERSTOOD SEMANTICALLY. ....	364
R.K. KAMATH: TEN KINDS OF GURUS ON THE PATH OF SALVATION. ....	366
Y.S. SHARMA: VEDANTIC BASIS FOR DHARMA.....	372
J.C. DHURMA: RELIGION AND SOCIALISM.....	375
P.B. SHANKER: SADHANA ACCORDING TO THE GITA. ....	378
SRI AUROBINDO GHOSE: WAR AND SELF-DETERMINATION. ....	381
SIR JAMES JEANS: "PHYSICS AND PHILOSOPHY" .....	414
SIR JAMES JEANS: "PHYSICS AND PHILOSOPHY" .....	418
SIR JAMES JEANS: "PHYSICS AND PHILOSOPHY" .....	420
M.S. SRINIVASA SARMA: THE GITA WAY OF LIFE.....	425
SADASIVA SASTRI BHIDE: THE GIST OF 'GITARAHASYA' . ....	429

<u>CONTENTS.</u>	Pages.
MOHAN SINGH: GORAKNATH AND MEDIEVAL HINDU MYSTICISM.....	432
SRIDHAR MAJUMDHAR: UNITY AND IMMORTALITY OF SOUL.....	447
L. RAM SHUKLA: THE DETERMINANTS OF DHARMA.....	451
ANONYMOUS: SPIRITUAL DETERMINISM.....	456
SRI AUROBINDO: THE CORE OF THE GITA'S MEANING.....	461
M.N. ROY: "A CRITIQUE OF GANDHI'S PHILOSOPHIC TEACHING".....	473
S.C. MUKHOPADHYA: "THE VEDANTA IDEALIST SYSTEM":.....	497
HEIMRICH HEINSOLDT: "AMONG THE ADEPTS OF KASHMERE AND TIBET".....	519
ANONYMOUS: "SHANKARA'S DOCTRINE OF 'I AM I'". ..	527
ZERO: "CHRIST'S CHELASHIP IN INDIA".....	532
EDITOR: "WHY A UNIVERSE".....	535
MANILAL N. DIVEDI: "THE NECESSITY OF SPIRITUAL CULTURE".....	536
HEINRICH HENSOLDT: "A REPLY TO A CRITIC OF IDEALISM".....	543
ANONYMOUS: "DEVOTION AS A FORM OF HATH YOGA".....	547
ANONYMOUS: "THE PHILOSOPHY OF SIR WILLIAM HAMILTON".....	550
ANONYMOUS: "SEVEN CLASSES OF DREAMS".....	558
EDITOR: "THE NEW SPIRITUAL ERA".....	559
"THE SUPERIORITY OF ADVAITA IDEALISM".....	564
"REAL SELF IS THOUGHT".....	566
"THE WORK OF IMMANUAL KANT".....	569
THEOSOPHIST: "THE PROBLEM OF EVIL".....	572

<u>CONTENTS.</u>	Pages.
WILLIAM JORDAN: "MENTAL TRAINING – A REMEDY FOR EDUCATION" .....	576
"THE MYSTERY OF MAYA" .....	578
DR FRANZ HARTMAN: "THE OCCULT MEANING OF SOME WORDS" (SEMANTICS) .....	582
"SLEEPING AND DREAMING" .....	593
"THE DREAM OF SELF-CONSCIOUSNESS" .....	596
"VALUE OF SUFFERINGS AND DIFFICULTIES" .....	601
CHARLES J. SEYMOUR: "THE REAL SELF" .....	607
J. CECIL MABY: "WEST CHALLENGES EAST" .....	612
CHARLES MORRIS: "ART AS THE SEARCH FOR A LIFE OF SIGNIFICANCE" .....	615
RAY ALBION: "A WESTERNER AND THE PANCHEN LAMA" .....	618
ANNE PIERCE: "REVIEW OF REISER'S PROMISE OF SCIENTIFIC HUMANISM" .....	622
EDITOR: "THE CRISIS OF THE MODERN WORLD" .....	629
T. BHUJANGA RAO: "THE ORIGINAL GOSPEL OF BUDDHISM" .....	634
Dr MAHADEVAN: "ABSOLUTE-IDEALISM-CUM- EMPIRICAL-REALISM OF SANKARA." .....	640
EDITOR: "THE MYSTIC AND THE SCIENTIST" .....	666
Dr MAHENDRANATH SIRCAR: "MYSTICAL VERSUS OCCULT EXPERIENCE" .....	671
EDITOR: "SCATTERED REFLECTIONS" .....	677
SIR WILLIAM CROOKES: "RELATIVITY OF SENSE EXPERIENCE" .....	679
Dr MAHENDRANATH SIRCAR: "SAMADHI" .....	683
Dr S.K. MAITRA: "THE PHILOSOPHY OF THE KATHOPANISHAD" .....	690
M.N. DVIVEDI: "INTRODUCTION TO THE IMITATION OF SANKARA" .....	694

DR OLIVER L. REISER: SEMANTICS: WHAT IT IS AND WHAT IT CAN DO@@

At the close of the first World War the officers of the German army made the following admission of the power of Allied propaganda: "The enemy has defeated us, not as man against man in the field of battle, bayonet against bayonet... What caused the damage was the paper war waged by our enemies who daily flooded us with hundreds of thousand of leaflets extraordinary well arranged and edited." This testimony not only bears witness to the power of language, but reminds us also of how well the Germans, under Hitler, learned this lesson and mastered the art of influencing human opinion through propaganda.

The realization of the importance of the written and spoken word in human affairs is old. The ancient, no less than our modern masters of language have recognized the significance of articulate speech, or communication through symbols, as the unique human achievement, peculiar to homo sapiens. The "Logos" doctrine of the Gospel of Saint John, and the declaration of Socrates that reasoning is the soul's conversation with itself, are different ways in which this recognition of the magic of speech manifested itself in those old days. Today our terminology is different but the fundamental facts remain. Now we say that "thinking is subvocal speech"; that human problems are "neurolinguistic"; and so on. But in all cases were paying tribute to the fact that man, unlike the

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@@ In "Tomorrow" magazine 1942.

(continued from the previous page) lower animals, is an inhabitant of two worlds. Animals live in a world of things, but man is a dweller in two domains: he is an inhabitant of a world of objects, but he also lives in a world of words. This latter is a 'symbolic world' where in languages (signs) serve as media of communication.

At his best, man appears as the creator of symbolic universes, and it is this ability to rise above the limitations of time and place which makes it possible for him to give to airy nothings a local habitation and a name. Man is the fabricator of culture because he can create a second world of imaginative constructions and give them concrete reality in material form. But man is also the destroyer of civilization because, by the same arts of communication and symbolism, he can arouse impulses of destruction aimed at wrecking these symbolical embodiments of past achievements. And so today, for better or for worse, the art of influencing human opinions and actions through the use of symbols (flags, songs, signs, languages) is "big business." The very foundations of our society rest on symbols. Paper "money" is a symbolic substitute for bullion, and this in turn is a symbol of "real wealth." The signing of a contract, the writing of a poem, the setting down on paper, and the subsequent playing of a symphony – these are all exercises in the expression and interpretation of symbols.

Newspapers, schools, broadcasting stations, and churches are among the institutions which mold public opinion. Bombarded

(continued from the previous page) as we are by symbols, what chance have we to find out the "truth" about anything? The gap which separates the domain of facts from its symbolic representation is sometimes so wide that it is impossible to pass from what people say or picture to the original "facts" –if indeed there are any. How can get behind the veil of symbolism to the original world of objects lying behind the world of symbols?

Here the new science of semantics appears on the scene, promising a technique for eventually straightening out the complicated relations between facts and language, symbols and things symbolized. As examples of words standing in need of what is now termed semantic analysis, we may cite such terms as "liberty," "rights," "fascism," "toleration," "spirit," "soul," "aggression," "adequate defence," "Americanism," and the like. We see, therefore, that in semantics we finally have an antitoxin for the disease of symbolic phantasy, an immunization against the verbal black magic of linguistic deceivers. Invented largely by philosophers who have had some scientific interest, the new science of symbolism now threatens to dissolve the house of cards called philosophy in which semantics was first born.

How old is semantics as a science?

The scientific study of symbolism is of modern origin. The Greeks made little progress in the subject, and never really freed themselves from the vices of verbalism. Even Aristotle, the greatest of the Greek logicians, "was superstitiously devoted



(continued from the previous page) to words," as Mauthner says, and "made the extant forms of speech the objects of a superstitious cult, as though they were actual deities." The story of how the forms of Western thought and civilization became the exfoliation of the grammatical forms of the Indo-European family of languages is still to be told, and this is one of the big jobs of research remaining to be undertaken.

There is a widespread belief that the nominalists of the Middle Ages, who were tired of essences and ideal forms, were the forerunners of modern semantics. Following upon their heels came Francis Bacon, that great personification of the modern scientific spirit. In his 'Advancement of Learning (1605) we find a clear recognition of the "distemper of learning when men study words and not matter." Bacon's statement that "men imagine that their minds have command of language; but it often happens that language bears rule over their minds," has a peculiarly modern ring. Also, he warned, "The subtlety of nature is greater many times over than the subtlety of argument."

The next great pioneer in this rapidly developing science was John Locke, critic of authoritarianism and forerunner of political freedom. Locke recognized the arbitrary relation between sounds (words) and ideas. He pointed out that "we should have a great many fewer disputes in the world, if words were taken for what they are, the signs of our ideas only, and not for things themselves." So important was this subject to Locke that he devoted the

(continued from the previous page) entire Third Book of his famous 'Essay Concerning Human Understanding' (1690) to the topic. This essay was of interest to von Leibnitz, whose work on a universal language marks a further step in the progress toward a comprehensive science of communication through symbolisms. Thomas Hobbes, Taine, Whately, George and Mary Boole, Bentham, Vaihinger, and others saw the importance of the study of language.

The term "semantics" came into use during the last century through the writing of Michel Breal, best known for his 'Essai de semantique'. However, it was not until the time of our own Charles S. Pierce that the subject really came into full being. In a paper published in 1868 Pierce declared that the man who makes researches into the science of symbols in relation to their objects will be forced to make original studies in all branches of the general theory of signs. This study Pierce termed "semantic" (From Seme, meaning Sign). Quite properly Pierce therefore wrote: "...it has never been in my power to study anything—mathematics, ethics, metaphysics, psychology, phonetics, optics, chemistry, comparative anatomy, astronomy, gravitation, thermodynamics, economics, the history of science, whist, men and women, wine, meteorology—except as a study of semeiotics".

Pierce's contributions, particularly his test of meaning in terms of verifiable consequence of propositions, was continued by the pragmatism of John Dewey and Charles W. Morris of the University of Chicago, and the "operationalism" of the positivists.

(continued from the previous page) Professor Morris, who is in no small degree responsible for the ambitious project known as the 'International Encyclopaedia of Unified Science', has been trying to effect a union of the "biological positivism" of the American pragmatists with the former European school of "logical positivism". In his modern graph on 'Foundation of the Theory of Signs,' Morris recommends semiotics as the instrument of all science, since every science makes use of and expresses itself in terms of symbols. For Morris even aesthetics is a branch of semiotic, as readers of 'Tomorrow' would surmise from his discussion (in the October issue) of the transcendental art of Raymond Johnson.

The reference to aesthetics calls to mind the contributions to semantics made by I.S. Richards and C.K. Ogden, this latter figure being already established as the inventor of Basic English. These British investigators, in their now well-known work, 'The Meaning of Meaning,' introduced the distinction between the 'symbolic' and the 'emotive' use of the language. Rudolf Carnap and others have observed a third use of language, the 'expressive'. Words may be like laughter, in that they may express a mood which in itself is neither "true" nor "false." For example, lyrical may express without 'representing'. In the second and third uses, language is not functioning in its logical capacity as yielding demonstrable truth, and therefore the fields of poetry, literature, religion, and metaphysics should not be judged by scientific tests. For Carnap,

(continued from the previous page) metaphysics can be more dangerous than poetry, for by confusing the functions of language it deceives not only the reader but the metaphysician himself. Logical positivists argue that much useless controversy would be avoided if we recognized what "mode of speech" we were employing in our discourse, and judged it accordingly.

Bertrand Russell, who has made the most profound studies of meaning and symbolism, whose theory of "logical types" and contributions to mathematical logic may, in the long view of history, constitute the most important intellectual advance of the first quarter of the twentieth century does not fully agree with the conclusions of Carnap and the logical positivists. It is impossible for the layman to follow Russell's recondite excursions into the realm of symbolism in his recent volume, 'An Enquiry into Meaning and Truth'; but the important thing is that Russell is forced to reject the nihilistic attack upon "metaphysics" as the domain of pseudo-problems. Contrary to the logical positivists, who excoriate metaphysics as bad grammar (i.e. a confusion of universes of discourse), Russell concludes that, with sufficient care the properties of language may help us to understand the structure of the world. Thus Russell, after a lifetime of study, finally arrives at the innocent-appearing, but philosophically important conclusion, that a complete metaphysical agnosticism is not possible. Moreover, in this day of pressing moral problems and irrational

(continued from the previous page) social doctrines, it is a matter of utmost importance that Russell should remind his fellow philosophers that ethics is not simply the realm of wishful thinking.

Perhaps the most imposing results to be derived from the study of semantics have been incorporated in the monumental system presented by Count Alfred Korzybski, the Polish engineer now residing in this country, who is known as the inventor of the system of 'general semantics' and the founder of the Institute of General Semantics at Chicago. For Korzybski general semantics is not logic or psychology, but a psycho-logic of sane adjustments. Scientific method, psychiatry, and the theory of evaluations are part of its domain, and a scientifically sane society is its ultimate goal. All "languages" involves structural assumptions about the world. For example, the Greeks, unconsciously following the structure of their language, assumed that the world they lived in, like the sentences they used, was divisible into 'subjects' ("substances") and 'predicates' ("qualities" predicated of "subjects" This dualism of the "thing and its "properties" is now rejected from the linguistic forms of the Indo-European family of languages. After a thorough study of organism-language-fact relations, we will learn how to use language forms in keeping with the structure of the world in which we live.

This survey has now brought us to the topic of the immediate practical values of semantics in our befuddled world; but before

(continued from the previous page) considering that, let us briefly point out the several possible misinterpretations of the subject which are in danger of spreading. One possible misconception of semantics, which may result from the propagation of the subject by literary figures is that semantics is merely a technique for improving literary craftsmanship. The book on 'Semantics' by Hugh Walpole (not the novelist) may lead some to think of semantics as a study of adequate expression and effective communication. Aldous Huxley's 'Words and Their Meanings' also conveys this impression of semantics as a writer's first-aid kit. Actually, semantics is a very general science which, as Pierce and Korzybski have demonstrated, takes one into psychiatry, mathematics, sociology, music, art, and every other subject.

A second possible misconception of semantics, which may have been fostered by the popular misinterpretation of the New Deal efforts of Stuart Chase, is that semantics is a device to be used by politicians to break down psychological "sales resistance" to proposed economic and political reforms by substituting one set of labels for another. But this is a serious error. As Isaac Goldberg writes in his book on 'The Wonder of Words,' 'Semantics is no sham battle between 'good' and 'bad' words... Words are the weapons, not the warriors. We are the warriors.'" This brings us back to the theme of semantics as a technique of psychiatry and mental hygiene.

It is not enough for us to build the

(continued from the previous page) mightiest mechanized forces in the world, for they will be of little value if persons of high public office and a high percentage of our population are maladjusted. The rise in the number of the individuals who are victims of worries, fears, anxieties, and war jitters makes the problem of prevention as well as cure a matter of direct concern to us all. If it is true, as J.B. Priestly states in his 'Midnight on the Desert', that Americans are more frightened at words than at measures, this is a matter of educational significance. Most psychiatrists have been content with helping patients become well oriented personally, yet we cannot admit that it is sufficient for individuals to be merely healthy animals. If civilization is to be rescued from impending disaster, we must be something more than "physically fit." A mental reorientation must be the prelude to the large-scale social and political changes we shall doubtless be forced to initiate. Our old, established way of thinking will have to be overhauled.

Today the world is confronted by problems such as no age or race of men has ever faced before. Only heroic and coordinated effort, intellectual and social, will enable the human race to achieve the new level of cultural synthesis which is essential if the world is to progress—or even survive. A new framework for a universal civilization, based on a solid foundation of scientific understanding and culminating in a new world religion, is what we require. This calls for a fusing of all knowledge through one supreme

(continued from the previous page) philosophical effort. Until we learn to master our domains of nature and the vectors of social change, our hopes and aspirations will continue to suffer defeat. In an age of advanced technology it is not enough to be healthy, or even to have a "scientific attitude" or to be a "liberal"; it is imperative-emotional integration which is essential to effective, sane, and humane social action.

Failure in civilization is failure in thinking, People today are groping toward a view that will give them at once a confidence in the future, a motive for work, and a goal. Our task, therefore, in creating the new culture is to formulate the tenets of a philosophy which will be adequate for the age in which we live. This major contribution of a new philosophy will rediscover democracy in man's cooperative quest for a better world. But this task of synthesis will be possible only if we all become artisans of semantics: masters of intellectual communication and social understanding.

DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY@@

1) The great revolution in the daily living of millions of men, which has been brought about by machines during the last hundred years, has been called the "technological revolution." It is evident that such a world-wide transformation of the technique of living, in as much as it altered the most basic forms of human relationships, is of far greater significance than the social

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@@ In "Tomorrow" magazine 1941.



## DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY

(continued from the previous page) or political upheavals which have culminated in the present war. These upheavals have indeed been motivated by the new conditions resulting from the technological and industrial revolution. The latter is the cause, the former the effect.

However the technological changes are themselves the results of the spread of a new mentality, of which "modern science" is undoubtedly the most typical product. And back of the technological revolution one should consider as a causal factor the deep transformation of man's outlook to life, of man's understanding of the universe and of his place in it. That transformation—the roots of which have grown below the surface of man's consciousness for centuries—affected at first only a few pioneering individuals; then an elite of thinkers, scientists, engineers. Finally the products of the new technique devised by these men developed so rapidly, that almost every man on earth has had his life transformed, directly or indirectly, by these products.

As a result far-reaching problems have been generated; problems of readjustment in matters of human relationships, personal and social, problems arising from the use of the energies released by modern technology; and beyond those, problems concerning the evaluation and interpretation to be given to the new conditions of life altering man's most basic conceptions. Many thinkers have sought for and offered solutions to these crucial problems. But mankind is still very much in the dark about

(continued from the previous page) where he is and where he is going.

One of the main reasons for the unconvincing nature of most solutions presented is that these solutions have been sought along the line of new technical devices, of new applications, of new methods; and in order to satisfy man's craving for new 'recipes' to be literally followed. This has been the result of the special approach to life which has pervaded in the scientific mentality for many decades and which, since the beginning of this century, if not before, has conquered the field of philosophy and the domain of higher learning. That approach can be generally called behaviorism, but perhaps a most significant term for it is 'the religion of technique.'

Philosophically speaking, this new attitude can be summed up in the slogan "Man is what man does." Actually, the concept has led most people to believe that every problem can be solved if only the "proper technique" is discovered and consistently applied. That belief—often quite "religious" in its obstinacy and vehemence—has colored most educational methods developed of late. It has even invaded the field of orthodox religion and it has led non-orthodox minds to seek solutions to personal problems through 'yoga' exercises, "new thought" techniques and a vast variety of "spiritual" practices or recipes for health.

2) Actually, new problems soon arise. A still newer technique will solve them. Then new problems. Will this go on indefinitely? It goes on until the time comes when technical

## DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY

(continued from the previous page) analysis and technical ingenuity becomes refined 'ad absurdum'; when the faculty which has sole charge of building modern techniques—viz., the intellect—becomes emphasized beyond any sense of proportion with the rest of human nature. Then technique develops past any apparent possibility of giving any vital and "organic" meaning to its products. The technique-producing mentality operates in sheer psychological emptiness.

The step which follows is a tragic one. Man, broadly speaking, is an organism; and as one of the functions of that organism becomes over-emphasized, the organism-as-a-whole acts to restore some kind of balance. The submerged functions come violently to the fore and the over-stressed intellect collapses and is made their slave. This is exactly what is happening to mankind today. The most archaic feelings and the most earthly biological urges are sweeping irrationally over the most technique-conscious peoples; they make of the technicians their slaves. They use technique to destroy the devotees of technique. Thus Germany, perhaps the birthplace of the religion of technique, succumbs to the irrational tide of Nazi fanaticism. Thus the devotee of many modernized Oriental techniques for self-development may lose health or sanity.

Modernman has a lesson to learn. He must realize that technique, in a normally healthy condition of living, is a result and not a starting point. Technique is always conditioned by a fundamental life-orientation or cosmology (Weltanschauung)

## DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY

(continued from the previous page) which, in turn, is conditioned by the basic organic structure and the "balance of functions" of the entire organism of man.

3) Whence therefore does such a "new basic life-orientation" arise? It is a generic occurrence. It affects the human species as a whole, or at least the most responsive and progressive sections of mankind. It occurs at a level far deeper and more fundamental than that at which the intellect operates and new techniques are devised. It is born out of the compulsive power of evolutionary life. It is the result of a bio-psychological 'mutation.' This term mutation needs to be introduced in every thorough discussion of the present crisis because it alone stresses the fact that this crisis, which began at least some two hundred years ago, is an evolutionary crisis affecting the entire genus, 'homo sapiens'. It is a generic occurrence and, as such, reaches factors much deeper than individual or group intellectualisms than merely economic or political systems. Indeed the only change which can approximately convey a picture of the scope of this pan-human transformation is the total change in human behavior and social relationships everywhere brought about by the technological revolution and the generalized use of modern machines.

But that change in behavior and social relationships should be considered as a

## DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY

(continued from the previous page) result, not as a cause. It is a symptom; It is only the first phase of the outer manifestation of the bio-psychological mutation. During the first phase of the mutation, technique has been used essentially as a destruction factor; as the means to destroy the old habits of thought and behavior, the old cosmology in which these habits have been rooted for millennia. We speak of "modern civilization"; but we do not yet know what civilization means in terms of universalistic, generic, earth-wide structures of human organization. All that our technological revolution has done so far has been to uproot us all. Science has made old theocratic and philosophical structures topple and analyzed away ancient verbal fetishes. International trade, travel, radio and press communications, have destroyed the only possible validity for nationalistic boundaries and provincialistic bigotry. But 'nothing as yet has been put in the place of broken structures, and humanity reels under skies emptied of god and meaning."

We have seen only the first phase of the great "mutation"; the restlessness, the criticisms, the form-destroying analysis which has led us to a psychological and spiritual vacuum. A technological revolution; yes. But technique used through the whole of it as a means to break down the old cosmology. Technique cannot build a cosmology. Modern science cannot give birth to a new life-orientation. It cannot do so, because modern science has

## DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY

(continued from the previous page) grown out of the specialized use of a differentiated function; the intellect. It is based on critical, analytical, rigorous thinking. And that type of thinking cannot possibly create a cosmology. The whole of man's organism must occur in such a creation. As in the process of organs especially concerned with gestation, so here it is the mind that has to give form to the new life-orientation; but the entire organism of man must cooperate in, nay must become focused upon that process of spiritual giving birth.

It is not a merely rational process; even though the logical mind is necessary today to formulate clearly and sharply the new cosmology for which mankind is yearning in the despair of meaninglessness. It is by no means entirely a mental operation. It reaches down into the generic roots of man, for in those roots is locked the mysterious power that can fan the small mental flame into a world-transforming conflagration. It needs intensity of feeling; the power to create images and symbols, the creative urge of artistic geniuses and the exaltation of great seers. And as men arise who can combine all these functions in a supreme creative effort, they will become 'effective agents' through whom the creative evolutionary power of Life will work the magic of its periodical metamorphoses. They will become the 'avatars' in and through whom the new mutation will take effect; the impregnators of the future.

## DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY

These are the men for whom there is desperate need today; not technicians, not scientists. The destruction of the old roots has gone far enough, it seems. Revulsions have come everywhere; returns to barbarisms and to archaic cosmologies which alone seemed to offer marks of solidity and rootedness in a world frittered away by the technological revolution. The Nazi movement is only the most spectacular of such "returns to roots". There are many more in every field of activity.

Such returns to roots are false and regressive because they offer no new life-orientation. They did manage to control the technology of science and thus they have led their devotees to triumph over confused idealists who usually mistake abstract ideals for the concrete bio-psychological realities of tomorrow. One can return to roots in order to dig for power; but one can only do so, safely and constructively, on the basis of a new life-orientation. And that new life-orientation belongs to the symbolic realm of the seed. It is the seed which should be asked for new roots. Cosmology is the seed. Technique is the new root out of that seed – but not only after germination takes place

Men should not ask today for new techniques and new recipes; for such a quest is sterile and often dangerous until the time comes when the new vision has become formulated in vital, all-inclusive, powerful, faith-compelling terms. Without a new cosmology, the supposedly new techniques

## DANE RUDHYAR: NEW TECHNIQUES ALONE CANNOT SAVE HUMANITY

(continued from the previous page) must sooner or later be used by the forces embodying the ancient and regressive life-orientation to bring violence and the more effective destruction of all that is calling for the new mutation. Science has been based for a long time upon universalism upon a world-brotherhood of altruistic, clear-thinking, dispassionate searchers for enlightenment and truth. Yet science's products and science's technique are being used by neo-barbarians, worshippers of a "blood and soil" life-orientation to enforce tribalism, to enslave by terror and mass-hypnotism. Is this not proof enough that technique is nothing but the servant, conscious or unconscious, of a cosmology?

There must be a cosmology back of every technique. But if the new cosmology is not yet formulated and cannot direct the application of the new technical devices, then it is the old cosmology, which, unbeknown to the technician, guides his path. And such a guidance is always regressive in spirit. Today it has proven itself devastating. Without a new vision all behavior can only be blind, all new techniques confusing or destructive.

EMIL BISTTRAM: THE NEW VISION IN ART@@

1) At a time when everything seems to be caught in the relentless grip of change, when the old edifice of culture is crumbling and new forms and isms are pronounced at every turn, it is imperative that we question whether all this manifestation of the

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@@ In "Tomorrow" magazine 1941.



(continued from the previous page) new and the strange has sufficient foundation for a new order. Can man accept these new forms and ideas, can he give meaning to them?

In the worlds of science and art transformations have been most apparent; both have been forced to new conclusions by their discoveries. The Old World mechanistic and dualistic concepts have lost ground continuously. In their place has arisen the idea of Universalism and the recognition of the essential Oneness of all things, in form as well as idea.

It may seem dangerous to show an analogy between science and art; nevertheless, it exists; the tie between the two has never ceased to exist; spiritual force has impelled scientific and artistic activity at the same time and place. This fact explains the phenomena of spiritual evolution which have caused creative minds to discard old and outworn concepts for the more vital, constructive ideas transforming the art of our times.

The ideas motivating the creative artists of our time were first manifested in the Cubistic movement in Europe, appearing at the turn of the century. The influence of the Cubistic ideology on the creative artists who followed has no parallel in the history of art. All previous schools were reforms. Cubism was a revolution, the expression of a new birth in art concepts. (A parallel, occurring at approximately the same time, was to be found as well in applied physics.) This revolution was directed at the very foundations

(continued from the previous page) of the concepts and conclusions of the past; all that was sacred and tangible in art began to crumble under the terrific impact of the new ideas then taking form. A picture ceased to be an image of the familiar world; the new art forms which now appeared functioned as boundaries for an inner world of cells, energy and purpose. Between this inner world of perception and the outer world of existing things there was no longer a substantial medium left in which space or time concepts could be depicted. The images of the external world, which served as a guide to an artist's orientation, lost their importance and were replaced by more significant problems, problems transcending the physical world, which arose from the exploration of the world of ideas.

In this new approach to the nature of art and its function in life, lies the complete transformation of its means and aims. The two fundamental elements on which art is based are form and content. But the thought that form and content have a separate existence has no place in the new concept of art. Genius (which breaks all rules, defies all analysis, creates new formulas) produces an almost perfect balance of the two, but, in the ordinary processes of creative expression, one or the other (form or content), will be emphasized, In the art of the past where form predominated, when the artist tried to concentrate on the inner world of his emotions and perceptions, he was unable to depict these images other than as objective subjects.

This obedience to all formalistic movements

(continued from the previous page) in art explains why its adherents rarely suspected the possibility of a work of art apart from the naturalistic or objective. Nor did they believe, except, perhaps in their philosophic and metaphysical peregrinations, that a picture or piece of sculpture could reveal an idea in a form significantly its own.

Through the new concepts the creative artists is discovering some of the laws governing the elements of visual expression, such as line, shape, mass and color. He is discovering that these elements possess their own forces, independent of any association with the external aspect of the world and that their life and actions are self-conditioned psychological phenomena. These discoveries are not new, in fact they are deeply rooted in human nature. The revelation of these fundamentals is opening up, for some artists as well as laymen, vast fields of expression to impulses and emotions hitherto suppressed or neglected. Much has been written about the new concepts of art, about the psychology of the elements involved, yet few artists understand the true meaning of this new direction.

Certain of the experimenting artists today insist that pure art must be conceived only with lines, planes and values in terms of balance, light and coloration. Any departure from these so-called abstract elements pertains to the realm of literature; in other words, the subject matter of a work of art has no esthetic importance. It is their contention that an example

(continued from the previous page) of “pure” creation has no meaning other than that which arises immediately from the sensation of the forms themselves.

There is validity in such a conception that the purpose of the artist is to create esthetic forms which justify themselves. The question then arises – what is it that makes a form esthetic and meaningful, whether consciously or unconsciously so endowed? The answer, to me, is the Life principle animating it. No matter whether the artist uses lines, planes or masses as a medium of expression they are nevertheless forms or vehicles for the embodiment of some phase of energy and intent; in quite the same manner that organic forms are the vehicles of expression for the special life-energy which animates and characterizes them.

Similarly all great art forms, pregnant with inner meaning, are vehicles for the release of emotional energy to those whose consciousness can encompass this truth. These art forms achieve their beauty through the spirit motivating them and through their power to release within the beholder an equal or nearly equal charge of creative thought and emotions. Designed and built on universal laws and principles of proportions, line and color, they function as engines constructed for the release of their assumed power. Art forms have no value unless these forms generate energy of a peculiar nature, an energy, the release of which is desired or willed by creative artist. Other forms designed for esthetic purposes – to please, to enjoy, to sell as

(continued from the previous page) as decoration, are forms without inner meaning or spiritual purpose.

It is this lack of meaning and purpose, particularly in the field of non-representational painting, which is producing an art dry and sterile and of temporary value. The creative artist who is truly of today and prophetic of tomorrow, is deliberately building art forms for use; to stimulate the imagination, arouse the intuitions and communicate ideas which cannot otherwise be expressed. It is through the frank recognition of a new duty, a new responsibility toward his fellow man that the creative artist of today will emerge from his complacency and self-indulgence into a new trusteeship of the Light Bearers of humanity.

2) I do not claim to have the final answer, nor that my particular method is the only one, or even the right one, for anyone but myself. My desire for creative expression has taken me through representational and documentary painting into non-representational painting. The latter, at the time, was conceived in the philosophy of "purism" created solely for esthetic values; form and color for their own sake and serving no other purpose. However successful they may have been as pattern and color harmonies, I remained unsatisfied. They seemed to me to be lacking in that vital significance I was convinced true art must have.

3) The meditation process has revealed to me a new world of beauty alive with spiritual rhythm, order and meaning. This has been but a glimpse so far, though

(continued from the previous page) ideas present themselves constantly through the intuitions. Out of this experience has grown the conviction that the art of the present and the future must transcend the physical world and act as a vital spiritualizing force, for the definite construction of a new culture. Only that work from which the spiritual power radiates, causing expansion in the consciousness of the beholder, will enable man to better understand life and to master it, to live more fully, more extensively and more intently; will have any validity and reason for its existence.

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL STRUCTURE<sup>@@</sup>

Every person who has lived at all has perforce listened to a great deal of talk and knows only too well how easy it is to talk (or write) and say nothing—and what is worse, sometimes get away with it! Recently interesting illustration of this was presented. Several years ago there existed a society interested in testing the limits of human credulity. Four members of this organization decided to write a magazine article without any sense whatever. Working separately, each person produced a perfect gem of nonsense—a collection of high-sounding but obscure phrases. The four parts were then combined and submitted for publication. The article was accepted and published by a journal in this country which at that time was the leader in its particular field. When the article appeared,

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<sup>@@</sup> In "Tomorrow" magazine 1942.

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) it received high praise for its philosophical insight and comprehension!

This incident, however, should not blind us to the fact that while language may be abused, there is no need to be too cynical about talk. Words serve us very well, if we but use them properly. Indeed, as we all know, without language civilization would be impossible. Language is not merely useful: it is absolutely indispensable if men are to cooperate on the solution of the problems which they face.

It seems to be in the nature of things that civilization is not merely a sum of past achievements—it is also a wave carrying a cargo of present difficulties and future perplexities to be met and overcome. We humans have problems to solve, and we have to deal with facts in solving them. We are forced to use language in dealing with facts and with problematical situations.

In their reflections on man, society, and the place of humanity in the cosmic scheme, many modern thinkers like to start with what science can tell us about the world in which we live. Of course one's views as they are fashioned by scientific knowledge then have to be coordinated with man's other interests, some of which may be extra-scientific—esthetic, philosophical, religious, and so on. But whether one likes it or not, it must be admitted that the world in which we live has been profoundly influenced by the tremendous strides taken in the sciences during the past several centuries. Up to now the changes produced by science have come about as a result of our increased knowledge

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) about, and control over, the outer world, the external environment. In the future, perhaps, man himself will be more directly affected by his scientific discoveries.

The technical side of these discoveries and advances in science need not concern us. However, the implications of this newer knowledge of the world in which man lives are important. Those implications are of utmost value to us in our thinking about human problems.

Some of the conclusions which seem to follow from the revolutionary strides made by the sciences are these:

'We have learned that man is a natural creature living in a natural world. Both man and nature can be understood,' and the method of science – "scientific method" – is the proper method and human nature.

Science impresses upon us the process character of everything that exists or happens in our universe. We live in what one physicist calls the "restless universe." We already have a dynamic theory of society. Everything is changing, more or less, though not all things change at the same rate.

Not every problem has a solution. Not every question that a person can ask has an answer. For example, such questions as "How high is up?" Or, "Could God make a rock so heavy that He couldn't lift it?" These may not be soluble problems. Perhaps they are not even sensible questions. Some students declare that these concatenations of sounds (or marks on paper) are meaningless noises (or marks). The physicist has learned



OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) that there is no possibility of creating a perpetual motion machine; and the mathematician now knows that the problem of squaring the circle is insoluble, at least in the traditional formulation of the problem. Perhaps, therefore, wisdom in life consists in learning what kind of questions to ask of nature, or to put to life.

There are some things in this world we must accept as primitive or basic—brute fact, as we say. Not everything can be proved.

We now realize the dependence of everything upon an environment or context. In the physical world the process character of matter teaches us this, and in the psychological-social world we now see more clearly the interdependency of humans and their environments. Each individual is dependent upon others. Ultimately this leads to the idea of global interdependence.

No man know “all” about everything. And no man can say everything about anything. The “last word” has not been said on any subject. Absolute finality is ruled out. Flexibility in belief should therefore replace dogmatism.

It is important to note, however, that while there are no absolute certainties, we can make adjustments on the basis of probabilities. And there is a real feeling of assurance possible, even in terms of the process character of the world we live in.

Now it might be asked, how can we adjust ourselves to and within this world of process? What new standards of behaviour

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) and relationship should we have with our fellow beings in a changing world?

Today we know that we are in a war, and so some behavior must be different from ordinary times. But we must realize that revolution is a perpetual thing, going on every minute of the day in some field or other. We must become accustomed to adjusting ourselves to change. There will be fewer shocks, fewer worries, and less disappointment if we take change as natural. So much of modern life shows us individuals passing from minor frustrations into futility and boredom, perhaps eventually to culminate in hopeless depression. This is psychologically unpleasant and socially unnecessary.

It is important to note that there is no such thing as being adjusted all the time. Life is frequently a matter of making day-to-day adjustments. But so far as possible, we should make our adjustments in terms of general principles and long-range views. Here is where we feel the need of what people call a "philosophy of life."

There is a theory that philosophers are mere dreamers of dreams, spinners of intellectual cobwebs, distillers of metaphysical moonshine. Opposed to this view that philosophers are persons with their heads in the clouds of unreality, there is the contrary view which holds that philosophy can be practical and down-to-earth. If we agree that theory is of little value unless it culminates in action, it follows

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) that no philosophy is of much use if it does not provide guiding principles for personal conduct and social policy. This is the view I have adopted. I have already sketched a few of the principles, drawn mainly from the field of science, which form the nucleus of my own thought, in so far as it has been developed, and the remainder of what I have to say is an application of this point of view to the solution of certain kinds of general problems which confront human beings when they make adjustments to life.

The problems, or questions, which I shall try to deal with briefly, are as follows:

Why are we here anyway?

Is life worth living?

Why should we be good?

What should be the starting point for morality? That is, should morality be based on religion, science, or philosophy?

What function, if any, does religion have in society?

What does morality consist of?

What kind of social order do we want to create?

What is the place of science in society?

What should be our attitude in the present crisis.

Let us consider these questions in the order presented.

Why are we here anyway? I raise this question only because some persons insist on trying to answer this question. In giving my own reaction, let me recall the earlier statement that there are some kinds

(continued from the previous page) of “problems” which we can never hope to solve. As we have already noted, not every question an individual can ask has a reasonable answer. For example, the “riddle of existence,” as it has been called, presents such an insoluble problem. This is a question without an answer, yesterday, today and forever. It is a waste of time to try to solve this problem. It belongs to the same category as squaring the circle. If you say, “The universe is because God made it,” the child’s question can then be asked, “But who made God?” And of course there is no answer. If we are willing to leave the existence of God unexplained, we may just as well leave the existence of the universe unexplained.

What is explanation anyway? In a certain sense it consists in “passing the buck” – we “explain” one thing or event by finding something else which we believe is its necessary antecedent condition. But no matter where we stop, we can always raise the question: why that? And so on.

Perhaps some day when biology and philosophy, working together, give us an adequate theory of biological evolution, we may “explain” the presence of life on earth, and the final emergence of the human race on the surface of the planet. Then we will have an answer to the question, why are we here? But this will not solve the prior problem of why there is a universe. When Thomas Carlyle was informed that Margaret Fuller had declared, “I accept the universe,” Carlyle is said to have explained,

(continued from the previous page) "Egad, she'd better!"

The next question that may arise as one tries to construct a philosophy of life is this: Is life worth living? Here again, before coming to the specific question, let us make some general observations.

In the first place, this question does not occur to a child, a lower animal, or a person who has not been frustrated. If any living creature has good health and is not thwarted in the satisfaction of its life impulses, life is worth living.

It ought to be clear that there can be no purely rational demonstration that life is good. Only a sick, or a frustrated person has this problem. A "lost generation" of humans, lacking any socially acceptable outlets for the life-impulses, may have this problem; but if the environment is such that we find gratification for our fundamental human needs, life is good. There is no "problem" because we don't even raise the question. The "normal organism wants to live, if only the conditions of life are half-way decent, and does in fact affirm that it is good to be alive.

If life has treated a person so badly that he is one of the human wrecks adrift in our society, then no amount of reasoning can convince him intellectually that the game is worth the candle. All one can do is change the conditions of life for such "wrecks". Our basic problem is not justify life, but to create an environment wherein we can all enjoy living.

This brings us naturally to the next question: Does life have any meaning?  
The

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) problem of the meaning of life cannot be answered in universal terms. Life has a meaning, if you succeed in putting a meaning into it. For some people life has a meaning because they make their lives meaningful and purposeful; for other people life has no meaning, because they don't succeed in putting any sense into life. The "meaning of life" is not some antecedent something we find—it is something we create. Life may have many meanings, even for the same individual. Whether it has one supreme meaning depends on whether we can organize our various minor purposes into one supreme motive and purpose. This generation of humans could give life a great meaning, could we but organize our efforts into a unified program. What is such a program? The creation of what I have termed Global Democracy.

We now pass to the next question: Why be good? Some of the selfish people in this world may ask, "Why should I cooperate why sacrifice myself, why behave myself, if the opposite is easier and more profitable to me?" Ultimately this is a matter of what we call "fair play" or "good sportsmanship." If you are willing to accept the benefits of social life, and live in a community of fellow human beings, you accept an obligation to recognize the rights and interests of others in that community. Every right implies a corresponding duty"—that is a principle that I am willing to accept. Some have asserted that we have

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

stressed too much the “rights” of individuals—the right of labor to strike, the “right” of farmers to parity payments, the rights of free speech, and so forth—and have not emphasized sufficiently the “duties” of all of us in society. The earlier theory of the basis of moral obligation, the “social contract” theory, is no longer accepted by political scientists, but I think it contains a kernel of ethical truth in it: we should act as if society originated in a contract.

You will notice that from the present viewpoint God is not the basis of authority for man’s moral obligations. If one asks, “Why be good?” and the answer is given, “Because God commands it:” one may then very properly raise the question: Who knows what God commands? This is not irreverence. It is merely ruling out human dictatorship from the field of morals. There must be a naturalistic-democratic basis for morality.

I sincerely believe that the highest human values come from the cooperative quest for a better society, and that unselfishness and mutual aid, which seem to be the basis for the moral sentiment, really pay, even in terms of self-interest. If one asks the question, “Who is to decide what kind of life is best, what values are highest?”, the only answer that can be given was presented by John Stuart Mill when he said, “Better a Socrates dissatisfied than a pig satisfied.” Who is to judge? The individual who has experienced the pleasures and rewards of the several

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) types of activities being compared. There is an excellence of taste and judgement in morals, based on a knowledge (direct and vicarious) of what life has to offer. This is simply a plea for breath and depth of experience. Evil is that which prevents the unification of experience and further growth. Mere sensuality is self-destructive, unless it becomes the raw material of further development. Doubtless it was in this sense that a famous jurist, after witnessing a spicy burlesque show, exclaimed – “Thank God I have low tastes:”

What should be the starting point for ethics? Shall we start with religion as the basis for ethics? We have already indicated the answer we give to this question. When you start with religion, you must start with some particular variety of religion. But what religion should be thus honored? In a cosmopolitan university we have all kinds of students: Protestants Jew, Catholics, many others. We may also have Hindus, Chinese, Mohammedans, and so on. (True, in the history of Western European culture, or Occidental civilization, we have had one main religious tradition: the Hebrew-Christian tradition, but whether this has been a good thing or not I am not wise enough to say.) Would the representatives of these respective religions agree to start with the teachings of some other selected religion as the basis for morality? I doubt it! Today we are moving toward a global civilization



OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) for which some universal ethics will have to be developed. This is one of the big problems of the future.

Our point of view here may be summarised in the following way:

The function of religion is to inspire us to do the right.

The function of science is to show us how to attain the right (good) with the least expenditure of time and energy.

The function of philosophy (ethics) is to teach us what is the right (good).

Does this view completely rule out religion? What function, if any, does religion have, according to this way of looking at things?

As I see it, religion and the institution through which it expresses itself, the church, do have a function which they can serve. As they have been understood in the past, "science" and "philosophy" appear as manifestations of man's rational (intellectual) capacities, while the fields of "esthetics" (fine arts) and "religion" provide an outlet for man's emotional nature. Now since we do not accept an elementalistic psychology which splits human nature into isolated parts, we must regard a wholesome organism as a unified thing: reason and emotion should both be given expression. (Technically, there should be cortico-thalamic integration.) These two interests, science and religion, need not and should not be enemies. I don't think all persons require a "religion." If a man has philosophy, he may not feel

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) the need for a religion. But if he needs and does in fact have a "religion, this should not dictate his ideas on morality (ethics); this should be left to the domain of intelligence, and must be taken out of the field of tradition, authority, or revelation. The principle of the separation of church and state is one way in which this doctrine is expressed.

If, then, we reject as the basis for morality the teachings of any given historical religion, what specifically will be our standard for ethics? In a word, what does morality consist in? The definition I prefer is that offered by Bertrand Russell: the good life (or morality) is the life inspired by love and guided by intelligence. This definition brings out the two aspects of the moral life: we need good motives and conduct that culminates in desirable social consequences. Right motives, proper inner attitudes, have been stressed by the Hebrew-Christian religious tradition at its best—Faith, Hope, Charity and Love are its cardinal virtues. A good motive springs from a desire to help others; kindness and love are its spirit.

But good motives (intentions) are not enough. Religion has tended to let social consequences take care of themselves. Good social consequences have usually been stressed by secular systems of ethics—Utilitarianism for example. And what are good social consequences? Those that promote human welfare and lead to further social

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) progress. Our supreme moral obligation is the “moral obligation to be intelligent” – the obligation to know what is going on in the world and keep those “goings on” free from corruption and headed in the right direction.

This brings us to the point where it is now obvious that every philosophy of life should have a theory of social progress. Such a philosophy should provide an answer to the question, What kind of society do we want to create? What reforms are just and desirable?

From the present point of view an ideal society (utopia) would be one in which each individual would have enough of the kind of thing he likes to do to make life interesting. Such an individual would have enough food, shelter and clothing, so that he would be free from worry about problems of “economic security”, and he would have cultural outlets through which his talents could express themselves.

I return to the thought that there is no problem of whether life is worth living if one is not frustrated. Our conflicts, our feelings of failure, come from having been taught to worship money and wealth and then being forced to live in a society where we cannot have enough of those material things which we have been taught to admire as good. We educate our children according to the ideals of an economy of abundance, and then pass on to them a world run on the basis of an economy of scarcity. No wonder men commit – suicide when the stock market takes a nose

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

Now I have some sympathy with Diogenes, who lived in a tub and refused to wear a shirt. In our talk about a "higher standard of living" we have exercised a certain provincialism. Oriental peoples, not accustomed to our American standards, may feel that we have sacrificed our inner life in getting and spending. We are owned by the externalities we call our "wealth," and it is true that our desire for property has made us dependent upon material things.

But what is the way out? A reduction in our "standard of living" — a surrender of the ideal of economic security? Not at all: It is commonly said that we have solved the problem of production (excluding the war emergency), and that our main problem now is one of distribution.

In the world which we hope to bring into being after this war is over, we will want to reorganize the world economically and politically. This means planning a world wherein certain minimal standards of decent living everywhere will be established. In order to be healthy, we need medicine, food, clothing and shelter. This means that the cure for our "materialism" is not to deprive us of our material substance, but to teach people how to use their wealth and property for socially beneficial purposes. The cure for intemperance is not deprivation, but the cultivation of self-control.

In connection with this question of what kind of society we regard as desirable the last point that might be brought out

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) is that there is a close parallel between the procedure of scientific method and the procedure of political democracy. In democratic government every citizen of the state has the right (legal opportunity) to become president. In scientific method every reasonable hypothesis has a chance for a fair hearing—it can become a candidate and run the gauntlet of scientific criticism and be elected to a high person in the world of intellectual affairs, at least until it is replaced by some better candidate (hypothesis, theory or law).

What, then, is the place of science in society? According to our view, scientific method is simply democracy in thinking, and democracy is that form of communal living which encourages the life of reason and thus promotes intellectual-social progress. The virtue of each is that it is self-reforming—it has within it what it takes to discover its mistakes and improve upon past performances. The Bill of Rights could easily be translated into a Charter of Intellectual Freedom for Science. Both scientific method and democracy rule out dictatorship from the cultural life of humanity.

And just as scientific truths are independent of race, religion, creed and color, so the ethical principles of a global democracy will be universal—independent of a global democracy will be universal—independent of race, nation, creed and color. It is in this sense, as a procedure for attaining comprehensive and universal judgments and resulting programs

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) of action, that I believe in philosophy as a "cultural universalizer."

This brings us to our last question: What should be our social attitude during the present crisis? Should we have a "bear" or a "bull" market in our intellectual outlook?

Recently one of our prominent politicians delivered himself of the pronouncement that this is no time for experimentation. Perhaps many people believe that this view is sound. For my part, however, I cannot fully agree. In time of extraordinary crisis certain reactions will occur which one might almost say are instinctive. Specifically, in time of war we are inclined to those tendencies:

Abandon creative thinking and submit to excessive social regimentation.

React emotionally rather than reasonably.

Return to old "tried and tested" customs, the folkways of the group.

My own belief is that these retrogressive tendencies are something we must consciously guard against. If democracy cannot flourish during a time of war, it has hardly worth preserving in time of peace. The world is going to change, and if we want to control that change rationally we must engage in a kind of anticipatory mental experimentation with the kinds of reforms we may want to institute when the program of reconstruction is upon us.

To bring about better social structure we need plans. Just as an architect or engineer needs a plan, so those who are going

OLIVER L. REISER: QUESTIONS AND ANSWERS ON A NEW SOCIAL  
STRUCTURE

(continued from the previous page) to recreate the world will need plans. Sound structures aren't built without sound plans. Of course we must never forget that unknown (or unforeseen) factors may sometimes enter in. Not all can be predicted. But at least we can try. And we will not be shocked if all does not work out according to plan. The building of social structures, no less than the application of scientific method in physics or airplane design, involves some experimentation. So we need blueprints for a better world.

And there are signs of hope for the world. Propaganda in this World War II, unlike World War I, is not of the falsified atrocity kind. It doesn't depend so much for its appeal on the baser emotions. There is also a growing recognition that our problems are world-wide in scope. Again, there are many good groups, such as scientific workers with a sense of social responsibility, coming into existence. Better still, there is an increasing awareness of the need for changing outmoded habits of thinking. And we also see that an individual can have a philosophy in keeping with the best in science. These and other symptoms of our changing world give us cause to hope that the civilization of our children will be a better civilization than the one the present generation of human is so desperately struggling to preserve.

EDGAR WHITE BURRILL: MAKE YOUR OWN WORLD@@

Did you ever see the sky making clouds?

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@@ In the "Psychology" magazine 1942.

(continued from the previous page) Out of the infinite blueness suddenly appears a wisp of film, then a cloud, then whole billows of them.

Everything we see comes from the invisible first. Every object we know was first somebody's dream; it came from a thought pattern.

Sir James Jeans' address at Aberdeen, Scotland, before the British Association for the Advancement of Science, was epoch-making.

For the first time in history, science is saying the same things as liber religion. "Mind," he said, "is the only reality". Space and time and matter have no objective reality apart from the mental concept of them that man creates with his mind.

Like the roar of Niagara Falls, there is no sound unless there is an ear to hear nothing but invisible vibrations. There is, be affirmed, no longer a fixed universe with unchangeable laws, for the New Physics reopens the door to free will. Even the cells, atoms and electrons have a margin of free choice.

WE do not know why certain cells become anarchists and set up an independent kingdom of their own, but they sometimes do, causing disease. But a fearless faith can compel them to be orderly.

There is nothing real in the new world of modern physics except what is in our consciousness and our perceptions.

We see, in a sense, what we are. The reactions of tigers and deadly snakes upon frightened people is quite different



(continued from the previous page) from their reactions upon the fearless. Yet we all see the same sun, moon, and stars because of our common race consciousness. The ancients, however, saw them differently. They thought of stars as pinholes of light, believed the earth to be flat, and the sun to revolve around it.

Our advanced consciousness sees the same things differently. We have focussed too much attention upon details...A house is not bricks, sand, lumber, and metal; it is a unified idea of shelter made up of these parts.

The photons in a beam of light are to be similarly conceived of, not as individual particles but as members of the same entity. The millions of cells in the human body are not separate things, but parts of an organic whole. And our perceiving minds are not distinct individuals in time and space, but ingredients of a continuous stream of life and intelligence. As H.G. Wells says, "We are corpuscles in the circulatory system of the universe." Quake waves travel along the surface of the ground, but we know they do not originate in the surface; they come from deep down in the earth's interior.

THE electron itself exists only in our minds; it was unknown fifty years ago. Prof. Shapely, Harvard's famous astronomer declares that whatever theory we propose as a cause, we must always stamp across the starry heavens the word 'mind'. And Einstein affirms that there is but one law, one principle, one substance, one set of phenomena in the universe...

The New Physics holds that the nature

(continued from the previous page) we study does not consist so much of something we perceive objectively, as of our perceptions. Nature consists of waves of knowledge in our own minds.

The New Physics also affirms that our imagined freedom may not be an illusion; that our universe is a spacious dwelling-space giving us room for such freedom as we have always believed we had.

We can mould events to our desire, and live lives of fine emotion and endeavour. Modern physics has become almost philosophic idealism. Mind and matter are seen as similar, ingredients of one single system.

There is unity, not dualism in the world. But we must press on to secure more wealth and leisure and dignity of life for our own and future generations, rather than perpetuate our conditions of lack. It is better to be like Icarus, the first aviator, than become resigned to the fate of bees and ants...

We can observe outwardly only what we are inwardly. As our consciousness unfolds we shall behold the beauties and wonders of an infinite universe.

The world is as we see it. It is what we make it. What will you have in your world? Pay for it, and take it.

K.D.SETHNA: SRI AUROBINDO AND THE WAR@@

The enthusiastic tribute paid by that famous explorer and writer in India, the late Sir Francis Young husband, to India's greatest explorer in the world of spirit,

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@@ In "The Illustrated Weekly of India 1942.

(continued from the previous page) Sri Aurobindo, is now news all over the country. A magnificent leonine personality of wide accomplishments, Sri Aurobindo is really a figure to dominate the world's gaze. Indeed, when he led the political aspirations of his country and was Tilak's intimate co-worker, he stood in the fore-front of news. Now his name is again shining out from the background into which he thrust it by retiring from politics and devoting himself to spiritual development.

"Fight Nazism": Sri Aurobindo's is a dynamic Yoga, bringing about a spiritual fulfilment that is integral, a luminous fulfilment here and now, on this earth and not merely in a remote heaven or a transcendental Nirvana.

That is why Pondicherry, with its Ashram, is the gateway to a wonderful future. And that is also why, in the present critical time when Hitler is trying to forge with brute blindness a future for the world far other than Sri Aurobindo's, the voice of the Master-Yogi is lifted in support of England's war against Nazism and urges India to lend her immense weight to that war.

Sri Aurobindo is no isolationist dreamer. He is a spiritual realist. The war striding across nations today he regards as a war about the very roots of life, and no mere contention as to how to prune and shape the outer growth. Hence he who had come to grips once with British Imperialism lays aside all discussion on the political future of India and fixes himself on the one goal of preserving in the world the

(continued from the previous page) roots of civilisation.

India's political future is bound to be bright if she helps to save those precious roots. If she does not help, she exposes herself to demoniac forces and risks being caught within a pincer of Germany on one side and Japan on the other; then she can never live in the ancient truth of her nature and would lose every kind of liberty – above all, the liberty to grow in the Spirit's light.

There has been in nationalist circles a misunderstanding of Sri Aurobindo's imprimatur to the Cripps proposal. His intervention was an important event, as important as his declaration at the outset of the war that, no matter what happened, his sympathy would always be with Britain in her battle against Germany. It was the first time in many years that he struck out in the Indian political arena.

Not that he found the Cripps plan ideal; there were several points in need of reshaping, but to make anything an excuse for rejecting a good workable formula when the enemy was feeding on our dissensions was, in his eyes, a most short-sighted act. To prevent such an act he sent a special representative to the Indian leaders.

Civilization vs. Barbarism: Looking below the confused surface we must see the prime danger of India today in the psychological attitude she takes up vis-avis Nazism.

It is no use blinking the fact that there is a tendency to rejoice over Britain's

(continued from the previous page) difficulties. To make such a tendency possible Britain must have done India considerable wrong in the past. Sri Aurobindo cannot but wish and welcome a change in the imperialistic mind, yet in his opinion the onus of change at the moment lies chiefly on India, because the war is not so much between countries jealous of each other's power as between Civilization and Barbarism.

The change has still not shown itself, and if India thinks that she can remain true to her innate genius even in a Hitler-dominated world she is trying to catch nectar in a sieve forced on her by her British rulers: it is a challenge from the mouth of the abyss, and she whose dream has always been the Spirits' height cannot throw down her arms and prate of freedom.

Krishna's Command: On an ancient battlefield Sri Krishna urged a vacillating Arjun to pick up his bow and quell the enemy, because that enemy stood for a denial of India's soul. To realise that there can be no genuine friend in the enemy's camp, to set one's heart and mind against Fascist ideology no less than one's face against its steel-clad embodiment, to forget everything else in the presence of the Spirit's antagonist – this is the call of Sri Aurobindo, rising with a clear, steady, single note above the chaos of wavering Yeas and Nays that is Indian politics.

MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

- 1) The real state of God in worldly affairs

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) is that of sound sleep while remaining fully conscious at the same time. This state cannot be described and can hardly be told of. Hafiz says: "This world is nothing plus nothing."

2) Think of one thing only – God – and remain in a fixed position throughout the meditation, without change. Let the name of the Lord alone be on your lips. If your mind begins to wander, don't stop trying to concentrate upon Him. Strive to reach the aim.

3) Baba enjoined upon all to repeat God's name regularly and conscientiously. Concentrate your mind on the repetition alone, and breathe regularly while doing so. Inhale and exhale the breath slowly and repeat the name of God as you breathe. Let other thoughts come – they will come – but always strive to drive them away, but keep the mind cool and steady. Once you have gained a liking for this exercise, you will never drop it but find a secret pleasure in the duty.

4) Sanskaras are created continually, until they become so thick that they remain about a man whether he is alive or dead: they must be separated from him before he can realize God, for until they are gone the "drop" forgets its original mission and is conscious only of the motion given to it by the sanskaras. A man does not realize God until all sanskaras are wiped away, but to wipe them away is very difficult.

5) God-realization means the destruction of all sanskaras, the "stopped" state of the

(continued from the previous page) mind, the end of all thinking. This is very difficult; for if the mind tries to stop thinking it tends towards the sound sleep state, that is, the unconscious. Even great yogis are unable to attain to this "stopped" state of mind for good; they can at the most stop thinking during meditations, concentrations, or samadhi, and even this creates new sanskaras; no sooner have they come down from the samadhi state than their minds start to work and this store of past undestroyed sanskaras gets added to.

6) One of the disciples discussed with Baba the statement that there is nothing but God. In the course of his explanation Baba said, "Just as matter does not exist in your dreams, so it does not exist for me when I am awake. What you experience in your sound sleep with regard to matter, a God-realized man experiences in the waking state. My waking state is real, yours is false. When you realize God you will see this for yourself, provided you regain consciousness of the gross world.

7) The soul does not die. It goes on from life to life till it is merged in God.

"Nirvana?" Yes. But not less of the self.

"Does the self survive?" "Yes. But it is merged in God. The soul is not the brain. It functions the brain. The brain is its instrument."

"Who has sent you to save mankind?" "I know. It is my whole life. My ecstasy is continuous. It is unbroken."

"Do you sleep much?" The Sadguru smiled. He held up three fingers.

"Three hours," said the interpreter.

8) The Book which I shall make people read is the book of the heart, which holds the key to the mystery of life. As for ritual, I shall teach humanity to discriminate, express, and live rather than utter it. I shall bring about a happy blending of the head and the heart.

Societies and organizations have never succeeded in bringing truth nearer. Realization of Truth is solely the concern of the individual.

9) No spiritual Master brings religion to the world in the form which it eventually assumes. His very presence is a blessing and radiates spiritually. He imparts it to others by personal contact. The so-called religions are an effort to commemorate the association with a great spiritual master, and to preserve his atmosphere and influence. It is like an archaeologist trying to preserve things which only resuscitate the past. The living spirit being absent, religions or organizations gradually lose their glamour. The result is a mental revolt against the established order. Something more substantial and practical is required, which expresses the life of the spirit. There exists at the moment a universal dissatisfaction and an indescribable longing for something that will end the chaos and misery that is holding the world in its grip. I will satisfy this craving and lead the world to real happiness and peace by making people look more deeply into things than hitherto.



## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

As a rule Masters help individually according to the temperament and fitness of the aspirant, but this being an Avataric period, which means the end of the previous cycle and the beginning of a new one, my spiritual help to humanity will be both individual and collective.

The period of junction of the old and new cycle usually connotes the advent of a Master who rejuvenates religious thought, infusing new life and meaning into the old order of things.

Besides imparting the highest state of spirituality to a select few he gives a general spiritual push to the whole world.

The West looks at things only from the standpoint of reason or logic and is sceptical about things which baffle the intellect.

Intellect is the lowest form of understanding and is developed by reading, hearing, reasoning, and logic. These processes create an illusion of real knowledge.

The highest state of understanding is permanent illumination through which one experiences and sees things as they are. In this state one feels in harmony with others and everything, and realizes divinity in every phase of life, and is able to impart happiness to others. Here one attends to all duties and material affairs, and yet feels mentally detached from the world. This is true renunciation—the last and highest state of understanding is the merging of the soul into the limitless ocean of infinite Bliss, Knowledge, and Power. One who has himself

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) attained this freedom can make thousands perfect like himself. I intend bringing about a great spiritual revival in the near future, utilizing the tremendous amount of energy possessed by America for the purpose. Such a spiritual outpouring as I visualize usually takes place at the beginning or end of a cycle, and only a perfect one who has reached the Christ state of Consciousness can make such a universal appeal. My work will embrace everything—it will permeate every phase of life. Perfection would fall far short of the ideal if it were to accept one thing and eschew another. The general spiritual push that I shall give to the whole world will automatically adjust problems such as politics, economics, and sex, though these are not directly connected with the original theme. New values and significance will be attached to things which appear to baffle solution at the moment.

The benefits that shall accrue to different nations and countries when I bring about the spiritual upheaval will be largely determined by the amount of energy each one possesses. The greater the energy—however misapplied—the greater the response.

The master merely drives the current into the right channel. It will be one of my greatest miracles to bring together and blend the realistic West with the idealistic East, and the West at the zenith of its material and intellectual attainment and the East at the height of its spiritual manifestation in the shape of a Perfect

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) Master will meet without shaming or looking down upon each other. I repeat—materialism and spirituality must go hand in hand. The balance of head and heart must be maintained. The Head of discrimination—the Heart for feeling, whereby it is possible to realize infinite consciousness in Art, Science, Nature, and in every phase of life.

I have become one with the infinite source of everything. This is the state of Christ consciousness. If people call me Messiah, Saviour, or Redeemer it does not affect me. Terms and names do not matter in the state of Christ consciousness that I eternally enjoy.

10) I do not intend to found any religion, cult, creed or society. There are already far too many of these organizations. I have come to help people realize their ideals in daily life. The widespread dissatisfaction in modern life is due to the gulf between theory and practice, between the ideal and its realization on earth. The spiritual and material aspects of life are widely separated instead of being closely united. There is no fundamental opposition between spirit and matter, or, if you like, between life and form. The apparent opposition is due to wrong thinking, to ignorance, Hence the remedy lies in the continuous practice of right thinking, in permanent illumination resulting from the balance between head and heart. This is the illumination which I intend to give

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

The greatest mystics have realized through personal experience that God alone is real and that everything is God. This means that, though you may not be aware of it, the Highest is latent in each one of you, But in order for it to be lived and experienced in consciousness, it must be manifested.

Intellectual conviction of this truth is not enough. True knowledge consists in illumination which finally culminates in Union with the ultimate Reality. This last is the state of Christ Consciousness, which is my permanent condition.

The obstacles to illumination are certain mental tendencies and desires connected with egoism which in the East are called sanskaras. The sum-total of these desires and tendencies creates the illusion of a separate self at war with or isolated from other selves. Evolution or the fall into matter made the creation of such a separate self necessary – otherwise spiritual consciousness could never be attained in the flesh.

In the beginning, before evolution began, we were united with the source of all, but unconsciously, as the fish lives in the sea without being aware of the sea, because it has never left it. Evolution involved a separation from the Source of All and a consequent conscious longing to return to it, through a succession of lives and forms.

The conscious return to the Source

(continued from the previous page) during physical incarnation only became possible when consciousness became equilibrated in gross matter.

America represents the vanguard and synthesis of the white races, and hence forms the best foundation for the spiritual upheaval I will bring about in the near future.

America has tremendous energy but most of this energy is misdirected. I intend to divert it into spiritual and creative channels.

11) My work and aims are intensely practical. It is not practical to over-emphasize the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them into practice. But to realize the ideal in daily life, to give beautiful and adequate form to the living spirit, to make Brotherhood a fact, not merely a theory, as at present—this is being practical in the truest sense of the world.

12) So much has been said and written about the "Highest Consciousness" and God Realisation, that people are bewildered as to the right process and immediate possibility of attainment. The philosophical mind wading laboriously through much literature only ends by learning a few intellectual gymnastics. The highest state of consciousness is latent in all. The son of God is in every man, but requires to be manifested. The method of attaining this consciousness must be practical, and must be adapted to the

(continued from the previous page) existing mental and material conditions of the world.

Rituals and ceremonies instituted by the priest-ridden churches have made the process of attainment too dry, and that accounts for the lack of interest felt all over the world for religious things in general. India, in spite of the high state of Spirituality at the present moment, is very caste-ridden because of the enforcement by the various cults of a plethora of rituals and ceremonies, which maintain the form, but still kill the spirit. Forms and ceremonies instead of diminishing the ego strengthen it. The stronger the Ego, the more aggressive it becomes. In the anxiety to become conscious of a separate self, through thinking thoughts of "I am in the right," "I am the favoured one," "I have the right to live," one becomes destructive.

13) In the evolutionary ascent from the mineral, vegetable, and animal life, the latent mind gradually expands and develops till full consciousness is reached in the human form.

To create this very consciousness, the universe emanated from the Infinite ocean of knowledge and bliss, i.e. the God the Absolute. In the human form, however, a difficulty is confronted to remove which Prophets and Spiritual Masters have periodically visited this earthly plane. Besides full consciousness in the human form, as a result of previous conditions of life, the Ego, the I, is evolved.

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

The Ego is composed of fulfilled and unfulfilled desires, and creates the illusion of feeling finite, weak, and unhappy. Henceforth the Soul can see only progress through the gradual suppression of this finite Ego and the transformation into the Divine Ego, the One Infinite Self, but retains in full the consciousness of the human form. When man realizes this state of Divine Consciousness he finds himself in everyone and sees all phenomena as forms of his own real Self. The best and also the easiest way of overcoming the Ego and attaining the divine Consciousness is to develop Love and render selfless service to all humanity in whatever circumstances we may be placed. All ethics and religious practices lead to this. The more we live for others, and the less we live for ourselves, the more our lower desires are eliminated, and this in turn reacts upon the Ego, suppressing it and transforming it proportionately. The Ego persists to the end. Not till all six out of the seven principal stages on the path culminating in the Christ Consciousness are traversed is the Ego completely eliminated, to reappear again on the path as the Divine "I".

14) The root of all our difficulties, individual and social, is self-interest. It is this, for example, which causes corruptible politicians to accept bribes and betray the interests of those whom they have been elected to serve: which causes bootleggers to break, for their own profit,

(continued from the previous page) a law, designed, whether wisely or not, to help the nation as a whole: which causes people to connive, for their own pleasure, in the breaking of that law, thus causing disrespect for law in general, and increasing crime tremendously: which causes the exploitation of the great masses of humanity by individuals or groups of individuals seeking personal gain: which impedes the progress of civilization by shelving inventions which would contribute to the welfare of humanity at large, simply because their use would mean the scrapping of present inferior equipment, which, when people are starving, causes the wanton destruction of large quantities of food, simply in order to maintain market prices: which causes the hoarding of large sums of gold, when the welfare of the world demands in circulation.

These are only a few examples of the way self-interest operates to the detriment of human welfare. Eliminate self-interest, and you will solve all your problems, individual and social.

But the elimination of self-interest, even granting a sincere desire on the part of the individual to accomplish it, is not so easy. For self-interest springs from a false idea of the true nature of the Self, and this idea must be eradicated, and the Truth experienced, before the elimination of self-interest is possible. This accomplished, the idea of the Self as a limited, separate entity will disappear, and with it will vanish self-interest. Co-operation



(continued from the previous page) will replace competition; certainty will replace fear; generosity will replace greed. Exploitation will disappear.

15) The God-man neither thinks nor desires. Through him the Divine will flow inevitably into perfect manifestation, passing directly from the spiritual body, which in the ordinary human being is undeveloped, into physical expression.

1a) Your present existence, your pains and pleasures, your virtues and vices are due to your past sanskaras or A'mal as termed by the Mohammedan Sufis. In other words, your present life is the result in gross form of your past subtle impressions.

1b) As the griefs and sorrows of this world are imaginery and self-created, there cannot be any substantial cause for them. The cause being imaginery, there is no necessity to take griefs and sorrows to heart. It is also childish to be enamoured of the pleasures of the world. Be passive spectators of all the events that occur in the world, whether they concern you or not. Keep your minds free and happy.

1c) A teacher who is a Master of Arts but who wishes to teach alphabet to children, must of necessity bring himself down to their level. Then only he will be able to teach them and step by step bring them to his level. If he does not come down from the heights of his attainments to their level, then all his labour for them will end in nothing. Similarly a Perfect Master has to bring himself down to the

(continued from the previous page) level of his disciples so that he may be able to impart his knowledge to them. He has also to take into consideration the circumstances in which he finds himself before doing anything.

1(d) A Sadguru, strictly speaking, gives nothing to anybody. He merely shows the treasure that is within him... No Sadguru has authority to use his power after dropping his corporeal frame. Mind you! he has the power, but not the authority to use it. Wherever you see the tomb of a Sadguru, rest assured that there his power is. But if a devotee is benefited by worshipping it, never for a moment believe that the Sadguru was the cause of his benefit. The devotee may merely be said to have utilized the power and thereby brought a blessing upon himself. A Sadguru can do good to others only so long as he lives in this gross world; after leaving mortality he cannot make anyone cross a single plane, and cannot wipe out anybody's sanskaras; though to those of his followers who call upon his infinite existence, his infinite state renders help according to the devotion behind the call.

1(e) "Renunciation" was the watchword of all the greatest teachers of the world—Mahommed and Zoroaster, Christ and Krishna alike—though in different words. But people take their teaching literally; the real spirit of the word is not understood. It is the mind, the innermost man, that they must renounce; that is the root

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) from whence all desires spring; the mind must become a "Fakir" (renouncer) – a Sadhu (ascetic), and then renunciation of the highest order is attained.

1(f) No matter however harsh the opposing party treats you, you should be calm. Always, however much you are found fault with or are blamed or have high words said to you, bear all with patience. This is real bravery and courage.

1(g) After the death of a person, a hue and cry is raised from all sides. "My beloved father is dead." "The source of my life is gone," "The light of my eye is dimmed," "Where is my sweetheart?" "My supporter has disappeared," and such exclamations are heard in the house of death. But in spite of a great display of grief and pain, the "my and mine" remain uppermost rather than consideration of the welfare of the one who has actually passed away.

The sword of death has been freely swinging right and left since the beginning of man's history. Every day I see hundreds and thousands of my brothers dying without feeling anything for it, and Jamshedji's death is no exception to that. All admit that death is the unavoidable end, and though the fact is universally acknowledged and experienced, yet at the time of its happening people start crying. It is either madness or weakness of mind!

16) Q. How can we realize that? B. It is a question of going out of yourself to help others. Through love, and helping others selflessly. It is very easy; if

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) you think less of yourself and more of others, it is so easy.

17) If what you want is within, you will find it only there. Always think of helping and not of results. Never worry about results, because "selfless service" means trying to help others, not even thinking that "I am doing this or that." That is the true aim of life, to attain to real happiness; and it does not matter through what medium it is attained; but it depends on one thing, that is, forgetting self. For those who have no self-interest, even hell is heaven.

17) Everyone is unconsciously tired of his life, because everyone seeks happiness, but knows not how to get it. Then things will appear changed. You will see it. It is always the outlook that counts, and not the object. Today you feel tired, upset, seeing nothing beautiful in things around you in life. If tomorrow you do not feel bored, but cheerful, it will be due to changed outlook. The easy way is not to make much of things. Take them lightly. Say to yourself, "I am meant to be happy, to make others happy," and gradually you become happier, and make others happy too. Don't suggest to your mind, "I am tired, haggard, depressed," etc. That will make you worse. Always say, "All is well; I will be happy." I will help you. I can and I will. You will feel it.

18) When one is meant for spiritual advancement, one has either love or lust to the

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) extreme. This lust must be converted into love. What is lust but a craving of the physical senses, and love is the craving of the soul. Then love is all that matters if there is no lust. I see no harm in it. Let that love grow so that it makes two souls one.

19) She is not guilty as she believes. Everyone has weaknesses; but it is the heart that counts.

20) Q. How can spirituality be attained? B. It cannot be attained by intellect, but by heart and feeling and inner experience. Do one thing, Every night, just before retiring, think for one minute, "The infinite God is within me, and I am part of the Infinite."

21) There lies the "Fun of the game," to face and encounter difficulty. If not, life becomes dull and monotonous. One can find spirituality only through opposition. One encountering opposition in life becomes enduring, determined, and unaffected like the wall that stands erect and unaffected against the continued strokes of the ball thrown against it.

22) Never think that "life is dreadful." "I am tired of life." Such thoughts make life miserable. Life is worth living. If you think it is, difficulties will appear insignificant. I will help you to try to develop love. Never think "I am alone, I have too much to do, I am poor," and so on. All are poor. The whole world is poor.

23) One must experience Truth, be able

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) to live in Truth and realize Truth. Q. Is it difficult? B. Very easy. Q. How? B. So easy: but people make it complicated and it seems a gigantic task. I will tell you. Think much of others. and very little of yourself. Very easy. Try, little by little. Just try. When you have a scarf and she (pointing to a friend who came in with her) needs one, give yours to her. Even if she has more, and you nothing, don't feel it. This is simple. Don't take it literally. It is simple.

24) An Editor feels that the Swiss people are not receptive of Eastern lore. The people do not seem to take much interest.

B. Yes, but how they will. The internal message of Love will reach every heart, because it is the same Infinite One in the Swiss, in the German, as in all peoples. It will be unlocked and opened. Q. Will it affect the materialistic world of the West? B. Yes: because when the "turning-point" arrives, those who are materialistic will get a great shock. Q. He fears that it will be necessary for this country to be attacked by others. B. Not necessarily. But one shock it will have, to make it understand. It is like a dream into a dream ("Maya" into "Maya"). Sometimes to awaken one from an alluring dream, there is need of another terrible dream.

25) Christ taught one simple thing—Love—and in few of his followers has that Love developed. Love has in it selfless

(continued from the previous page) service and renunciation of desires. Pure Love includes everything. If one loves, all other qualities dissolve themselves: and by Love I mean Pure Love – not sexual love as it is meant today in the world of matter.

26) Why not seek him within? If one seeks the Grace of God, and God is not able to give it, what kind of God do you call him? People talk, but do not seek his Grace. God is Infinite, the soul of Souls. And the individual souls are the drops of that Infinite Ocean. All this depends on outlook.

27) What does Perfection mean if it does not include material life? It is practical. One has to adopt that life which keeps materialism and spirituality in balance. How to do that? Lead the worldly life, attend to all your worldly duties, but long for knowing that which is beyond life. This longing will increase gradually, which will make you free and detached from material results.

28) Q. Do you believe that..was an initiate? B. How can I speak against anyone when I find the Infinite in everyone? But why bother about names? You can be an initiate yourself. The same Infinite is within you as within any initiate.

29) Art is one of the means which the soul expresses itself, and inspires others. But to do that thoroughly, he must have his inner emotions aroused thoroughly. If you feel that something checks you from expressing yourself, then you have to do one thing, that is, to adjust your mental

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) attitude thus: before you do anything, think, "I can and will express it thoroughly," and every time you act you will find you are more convinced. It is the mind that is closed. There are many actors, who, either through inferiority or through nervousness or dryness, feel that they cannot express their parts, and this negative feeling of the mind checks expression. While acting, think you are one of the greatest actors of the world and try to express yourself thoroughly. I will help you spiritually. Just think you are the greatest actor. Where's the harm in thinking that? If it is not for "pride", but for bringing the best out of your that you do it, then there is nothing wrong.

30) Art, when inspired with love, leads to higher realms. Love art, and that art will open for you the inner life. When you paint, you forget everything except your object. When you are too much engrossed in it, you are lost in it; and when you are lost in it, your ego diminishes, Love infinite appears; and when Love is created, God is attained. So you see how art can lead one to find Infinite God.

31) Q. I am not concerned about myself personally. B. But the personal question does come in, even with a desire to serve others selflessly, as you do, because your individual efforts for the good of others have a collective effect. For example, a leper amongst a crowd of healthy people would spoil the whole atmosphere with the infection of disease. So also



(continued from the previous page) another, scented profusely, and emitting delicious odours from his person, would spread fragrance around him. That is, personal means collective, and collective means personal. So in order to be able to help others, you yourself must first have knowledge and power.

32) Every human being has some weakness. But it is the heart that matters. Q. How is selfishness caused? B. At the root of all selfishness is self-interest, want, desire. If two dogs see a bone, they fight because they both want it. Both desire to possess it. Even if they do not see and do not fight, all the same, the desire is there.

33) Everyone in the world, consciously or unconsciously, seeks happiness in one form or another. You seek it in your own way. Even a murderer seeks happiness, which he hopes to find in the very act of murder, that is why he commits it. Why or when does a man commit murder? Either through hatred or jealousy. And because he thinks he will find happiness if he commits murder, he takes his revenge for hatred or jealousy. Again why does a man commit suicide? Because he expects to find happiness in it. Why does a man drink? Because of the happiness he expects to derive from the drink. But what happiness does he derive from the drink, and how long does it last? Only as long as the effect of the intoxication lasts. When it cools down, he feels broken, dejected, and miserable. It is the same with lust. One does it for the happiness one

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) derives, even for the moment. But it is only for the time being that one derives happiness from one action or another; and when it is over, one is miserable again. Real happiness is different. It never changes or ceases. It is permanent, ever-lasting...and it lies there; there, with you. It is sleeping (latent) and must be opened (unlocked). Once it is opened, it is always happiness.

34) What's wrong even if you fail? Suppose you pass, what happens? You find happiness for the time being. Then again the question, what would you do next? You are made unhappy at the new problem, and so on. So why worry?

35) The confidence Baba seeks to arouse is in the heart, it is not intellectual conviction—about that he is indifferent. He wants people to feel. He may give a merely intellectual answer, but his intention is that the inquirer should feel and ever feel more deeply, so that the heart is stirred.

36) The idea is that when he is among a crowd of people, composed of those whose minds are directed to one end or absorbed by one thought, as, for instance, at a cinema or a theatre, he can influence them readily. His own explanation as given to me, is that in the effort made by him the spiritual advancement of individuals is aimed at. There are people, in particular yogis in the East and spiritual or psychological teachers in the West, who use

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) hypnotic powers upon people who come into contact with them to get what they desire, money, or influence, or power of some kind. Even if such powers are employed for the good of the person hypnotized, the influence is temporary and does not lead to spiritual enlightenment, for what is done in hypnosis, either good or ill, has no permanent effect.

37) Baba has come, he says, to awaken. What does he seek to awaken? The sleeping soul of man. How does he do that? By attracting men and women through love. When people are brought into contact with him he uses their circumstances, their troubles, or even their material advantages, to arouse them to the realization of their true selves, to liberate them from illusions. He gives them tasks, he suggests that they should do this or that, and for great results he proposes small things; but the great reward is no single thing, it is the realization of the Infinite Self. He tells the story of a devotee who wished to succeed as a speaker and came to his master for advice, who gave him a ring, saying that while he wore that ring he would always be able to move great audiences. One day after a speech he found that he was not wearing the ring, having forgotten to put on his finger. Then he realized that the power to do what he wanted was in himself, not in the ring, and he threw the ring away. He had no longer any use for it.

38) The sin is lethargy, to do nothing, to drift, to perish in self-love. Other sins are all forgiven, but that sin is not forgiven,

(continued from the previous page) but that sin is not forgiven, for it is blasphemy against the Holy Ghost, the denial or relation between the Father and the Son, between man and God. We are lazy because we think nothing can be done, and we think nothing can be done because we refuse to believe that God has given us everything. We entertain ideas and discuss them, but ideas that remain of discussion are useless and worse than useless because they deceive us by their pseudo-reality. Ideas have to be brought to birth, which is the meaning of creative action. Through the mind they must be eaten in the stomach—that is, embraced by the will—and burned up in the heart—that is, translated into action. Otherwise thinking is mere folly, a form of miserable self-indulgence, no better than other so-called lower forms of false pleasure.

The world is made and is to be made not by thought, unless it becomes action, nor by philosophy, unless it becomes alive in religion. Religion is the one true revolutionary force, the one irresistible energy that can upset the world, because it makes men know that they are gods—it takes them back to the beginning. That is why religions that acknowledge divinity in a remote and far-away sense, that encourage belief in another world, in God who is not man, in separation and in the affirmation of human misery, are the great enslavers of men, and the anti-Christ, the teachers of the Great Lie.

39) To make truth living is the only aim worthy of man. The purpose of the universe is to create self-knowledge or God-realization in every soul. The mission of the God-realized one is to free others from the illusion of the world. Those who live according to the values of the world do so by identifying themselves with their bodies, that is to say, with the world and its illusion. To free them is the task of those who awaken as Baba awakens. The help that can be given he describes as follows:

The Perfect Master knows himself to be one with all the other souls in bondage; and although he knows himself to be identical with God and is thus eternally free, he also knows himself to be one with the other souls in bondage and is thus vicariously bound. And though he constantly experiences the eternal Bliss of God-realization, he also vicariously experiences suffering owing to the bondage of other souls, whom he knows to be his own forms. This is the meaning of Christ's Crucifixion. Although in the Perfect Master the purpose of existence is completely realized, he retains his bodies and continues to use them for the emancipation of other souls from ignorance and for helping them to attain God-consciousness.

The soul in bondage is caught up in the universe, and the universe is nothing but imagination. But since there is no end to imagination, he is likely to wander indefinitely in the mazes of false consciousness. The Perfect Master can help him to cut short

(continued from the previous page) the different stages of false consciousness by revealing the Truth. In the absence of the perception of the Truth, the mind is likely to imagine all kinds of things. For example, the soul can imagine that he is a beggar or a king, a man or a woman, etc. The soul thus goes on gathering the experiences of the opposites. Wherever there is duality, there is a tendency to restore balance through the opposite. For example, if a person has the experience of being a murderer, this has to be counterbalanced by the experience of being murdered; and if the soul has the experience of being a king, this has to be counterbalanced by the experience of being a beggar.

Thus the soul may wander ad infinitum from one opposite to the other without being able to put an end to his false consciousness. The Perfect Master can help him to arrive at the Truth by giving him perception of the Truth and cutting short the working of his imagination which would otherwise be endless. The Perfect Master helps the soul in bondage by sowing in him the seed of God-realization, but it always takes some time for the latter to attain God-realization. Every process of growth in the universe takes time.

40) There are six states of consciousness: 1. Latent consciousness. Here the soul in the beyond state is unconscious of the Self and the Universe. 2. Sub-conscious. Here the soul in various stages in mineral, vegetable, and animal is semi-conscious of the Universe. 3. Conscious. Here the soul as in man is conscious of the Universe but is

(continued from the previous page) unconscious of the subtle and mental worlds and of the Self. 4. Sub-superconscious. Here the soul, as in men who are on the spiritual path, is conscious of the Universe and also of the subtle and mental worlds though still unconscious of the Self. 5. Superconscious. Here the soul in the I am God state is conscious of the Self, but unconscious of the gross, subtle, and mental worlds. This is the aim of all yogas and all religions. This is what is called Nirvana—divine consciousness in which man realises or becomes God and is entirely free from the phenomenon that presents illusion as real, and in which is experienced infinite knowledge and ineffable Bliss. 6. Superconsciousness plus creation consciousness. Here the soul retaining God consciousness regains consciousness of the universe. The man who after realizing his oneness with God gets back his gross, subtle, and mental consciousness and is conscious at the same time of his divine Self and of the universe in its true aspect, that is nothingness. He is both God and man. He knows by actual realization that he exists as the Self of all and that the universe is a delusion.

Brief commentary on this statement is necessary. The first state is that of infinite possibilities. The second state is that of Nature. The third state is ordinary human consciousness, in which consciousness of what we normally call the self exists, for man says, "I am I." In the fourth state the soul arises above the conscious self. Without however knowing

(continued from the previous page) the unconscious self, which might be called the Not-self or the True-self, for it is divinity. The state of superconsciousness is that in which the self is known because God is known. It cannot be judged or tested from the standpoint of the earth; and it does not come in flashes, but remains.

41) What is spiritually disastrous is not the consciousness of creation but the fact that consciousness is caught up or held in creation. It is not the consciousness of the body or of the affairs of the world that is evil, but the identification with the body or the world.

The falseness of the phenomenal world consists in its not being understood as an illusory expression of the Infinite Spirit. The ignorance of the worldly man consists in taking the form as complete in itself without reference to the Infinite Spirit.

42) The shadows of it are in religious ecstasies, in art, and in love; and in every attempt to overcome the transitory world and its troubles, as in drink and drugs, there is implicit the search after the Unknown, the Eternal Happiness, and the return to God. These are blundering attempts, because those who engage in them are always brought back to the actualities of the world. Only that experience yield satisfaction in which the actualities of everyday life are caught up and dissolved – though the world remains the world – in the light of Eternal Truth.

43) One of the most difficult lessons is to



(continued from the previous page) understand that we in the world have to know the spirit through the transformation of the flesh so that we may in the flesh rise above its limitations. There is a way to bliss by forsaking the flesh and the world, and by denying the arts of life, which is the way of asceticism, and there are some who can find themselves only by that way; but nature and the world have a meaning for the soul, they have no purposes of their own, and to behave as though they did not exist or concern us is to reject the gifts of God and to refuse to acknowledge the totality of existence. Therefore what nature provides and what the world is are to be received though not treasured. Nothing is to be despised; everything is to be accepted; but we must have the wisdom not to be deceived. The secret is to be aware of values and not to have our hearts locked up in means and mechanisms, in mere sweetness and sensuous pleasures, but to know everything for what it is. Equally, we must recognize in pain and suffering, in calamities and catastrophes, and in what seems to be the rule of chance, the same divine working, the same liberation of spirit, the same opportunity of transcendence.

All other ecstasies are but shadows of the bliss of knowing the Knower. Even what the Indian philosophers call Samadhi in its inferior sense is not the same as this permanent union with God, in which God and the world are contained one in the other.

44) There are certain points to be noted

(continued from the previous page) in such experiences. They are all arrived at during waking consciousness, not in sleep or dream. Illumination takes place in what the Catholic theologians call "the pure understanding," and is the direct action of God. To lose ourselves in dulling the senses, and to exalt ourselves by inducing physical insensibility through stimulus of emotion, are false ways to the truth. In such states what is seen is forgotten, though the taste will remain. Only in conscious perception, in full awareness, is truth found.

It is characteristic of those who experience illumination, but do not attain to full Cosmic Consciousness, to find the experience to last only for a brief period, as St. Teresa said, though it may be repeated. Yet if it occurs only once for no more than a second of time, the memory remains clearly defined, and can never afterwards be doubted. Also it is possible to recognize that the experience of illumination is the same experience with all who have it, no matter how strangely its circumstances may vary. Finally, the experience is almost always alarming and invariably sudden, though it sometimes comes without being looked for and at other times after long searching.

45) Moslem history is full of records of ecstasy and illumination among its poets and saints. The author of *The Dabistan, or 'School of Manners'* says of Shidosh, a disciple of the great seventeenth-century Sufi Kaivan the following:

..he directed his eyes opened wide between the eyebrows, which in Hindi they call *teratuk*, until the blessed form of Kaivan was clearly manifested: he next contemplated that form, until it actually was never more separated from him; he at last reached the region of intellect, and having passed through the six worlds, arrived in the seventh, and in this state of entrancement obtained admittance to the Almighty presence; so that during this abstraction from self, the annihilation (of everything human) and the eternity (of the spiritual) was joined to his existence.

46) The poets' experience is that of divine inspiration. The vision of saints is a higher experience than that of the poets. Still higher is the illumination of seers, while the culmination of experience is that of Self-realization. In Illumination man sees God. In Self-realization God sees himself. It is this experience that is properly to be called Cosmic Consciousness or Christ Consciousness, wherein the soul becomes identified with the Infinite. It is this experience, which is not fluctuating, not momentary, not a flash of light in the darkness, which is not of time but of eternity.

It is not possible to discuss here any further what that experience is. It is not mere intellectual certainty; neither is it mere vision—the truth seen; it is realized certainty—the truth made one with us. To reach that experience, to live in it, must be the heart's desire.

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

47) It is not suffering and longing that are to be avoided, or that should cause us to despair, but indifference and callousness. In the present pain of the world there is hope; for it is the sign of man striving to become more than man; it is evidence of new life; it is the darkmoment before the light breaks through. That is the illumination in which the problems of politics, economics, and sex will be solved, and in which new energy is available for new creation.

48) What is the practical significance of this experience to which I have referred but that if we accept the truth that man is a spiritual being we must revise all human aims, individual and social, and all existing values, political and personal, in the light of it? Is it too much to say that only when that is done will there be clarity in human motives, and that only then will be stored-up energies of the spirit of man be released for creative delight?

49) Every individual man is unique, uniqueness being the very nature of individuality.

50) Mahommed said, "I am only a man like unto you"; but Jesus said, "I and the Father are one." Likewise, Baba says, "I am God." These are astounding words, meant not to elevate the speaker but to cut into the solid self-satisfaction of those who see in life no sign of divinity, or to spur those who stand timidly uncertain. When Baba utters these strange

(continued from the previous page) and, to many ears, dreadful words it is intended that those who hear them should ask themselves, "What does it mean to be God?" What does it mean to be a man? Baba puts the piercing question to the soul of man sunk deep in the illusion of the world?

50) Although the Atmans, as drops, are in reality one with the limitless Ocean of Knowledge, Power, and Bliss, they are not, however conscious of their Real Self. To achieve this self-consciousness, the whole creation is precipitated and the individual Atman takes form. In the human form (H), the evolution of forms and consciousness is complete and the Atman (8) which, up to now may be said to have evolved mediums of consciousness involuntarily, henceforth enters the stage of conscious effort in the direction of self-realization. This marks the return journey of the Atman leading to the knowledge of its Real Self, i.e. the Paramatman. Unlike the progress up to the human form, wherein the Atman was identifying itself with its gross forms and through them as mediums was experiencing the gross words only.

51) The last stage on the journey is that of Atman (11), which has fully realized its Real Self, is drowned in the Infinite Ocean of Knowledge, Power, and bliss, and, being identified with the Infinite Paramatman, is totally unconscious of the gross, subtle, and mental worlds. The most exalted state of the Atman is that

## MEHER BABA: "SAYINGS FROM C.B. PURDOM'S THE PERFECT MASTER"

(continued from the previous page) of Atman (12), the Sadguru state, which not only ends with the realization of Self, but results in the experience of Paramatman, manifesting itself as many.

WARWICK DEEPING: THE INTUITIVE FEEL OF THINGS@@

1) There is what I might describe as "the feel of things." Right down below the skin of our senses is the collective, intuitional wisdom of that profound other consciousness.

2) Now, as I grew older and wiser, I began to learn that the art of living and one's craftsmanship might depend upon one's getting into touch with that larger self. The thing was to let it well up in one. There is a quality which we used to call inspiration.

3) Sir, relax, wait for the feel of things.

I had set out to write books. I found in time that I was not writing books. The books were writing themselves. I did not know what they were going to do. In a sense, I just sat and watched and listened, and let my pen attempt to describe what that deeper consciousness chose to throw up.

I used to worry about a book. Now, I do not worry. I may feel that I have not an idea in my head, but that other self is gently seething below the surface. It seems to know much better than my shallower surface-self what will happen and what life is.

Not only in books does this intuitional

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@@ In the "Tomorrow" magazine 1942.

## WARWICK DEEPING: THE INTUITIVE FEEL OF THINGS

(continued from the previous page) self provide one with vision, I am also a designer of gardens, and in this craft also one has to wait and watch. The willful, drawing-board plan is not a happy one. Suddenly, you will see your garden as it should be, proportioned and dressed by that strange inward sense which seems to come from nowhere out of nothing.

So it is with life. When the hustle and hurry of youth are chastened, that other wisdom comes to us. We do not vex our problem. We do not sit and pick it to pieces with restless, fidgeting fingers. We wait for the Feel of Things. We wait for the inward plan which our more profound and intuitional self will throw up. We do not worry. We sit and wait.

I realize now how much of my life, as well as my craft, has been prompted by this inward feeling about things.

4) Did I plan to live in this peaceful old house? I did not. I had a feeling about the place I wanted. I searched, I opened a gate, and there the house was.

I believe most profoundly in being guided by this inner wisdom. We may call it by all sorts of names, but the art of living is in its keeping.

HAR DAYAL: OUR EDUCATIONAL PROBLEM IN INDIA

1) Before Steam and Electricity caused that shrinkage of the world which enables us to go round the globe in 80 days, these nations remained more or less isolated from one another, each following the path of development on which it had set out in the early portion of its history. The 19th century almost annihilated space, has

(continued from the previous page) brought the Western next door to the Zulu and the Malay, and has lifted the veil from off the face of Tibet. Nothing is now inaccessible to man, except perhaps the South Pole.

2) Education should direct the youth to activities which should afford him an opportunities of fulfilling his duty to the nation. In fact nothing moulds a man's character and shapes his course of conduct more effectively than his profession. They who run only after bread shall lose it, but those who follow Dharma will obtain both Artha and Karma, as promised by the sage in Mahabharata. This, then, is the first test which must be applied to any profession – is it socially beneficial?

3) If a man endowed with uncommon intellectual gifts becomes a cobbler or a hawker, he is cheating humanity of its due. He is an unfaithful steward. His profession is only a negative form of theft.

4) Let us take up the work of destructive criticism first. The jungle must be cleared before we can make a road through it. The self-complacency of the "educated" classes who are never weary of admiring one another as product of the "University System" must receive a shock. Old gods must be dethroned. However painful the process may be, it must be done. I feel keenly on this point. Western educational policy is killing out the soul of the nation. The whole machinery of schools and colleges, 'normal,' and 'abnormal', aided and unaided, Vernacular and



(continued from the previous page) Anglo-Vernacular, is one huge octopus which is sucking out the moral life-blood of the nation. It is crushing out the heart and conscience of our middle and upper classes. Our young men are slowly dying a death, far more dreadful than mere physical dissolution, infinitely more pitiable than the end of the crazy suicide—a death of all that is noble and praiseworthy in their character and habits, a social, moral and intellectual death which leads to no resurrection, either in this world or the next. This spectacle of a nation killing its Self, its Life without knowing it, moves me to tears.

5) I know there are persons, perfectly “honourable men”, who look upon the Western educational system as the panacea for our ills. For all purposes of social, political and religious reformation, they prescribe only one formula “Education”. But they do not stop to inquire: “What sort of education?”

6) The consolidation of Western rule in India, could also be helped by alienating the people, or at least the intelligent and wealthy classes among the, from their national habits and manners, language and literature and then “improving” and “civilizing” them by teaching them to follow the example of their conquerors. This process of Anglicisation could be initiated through the agency of schools and colleges which should instil the new ideas and tastes into the minds of the young men of the nation. This purpose is distinctly

(continued from the previous page) avowed by Macaulay in his famous Minute of 1835. This Minute on Education—a document which no thinking patriot can refer to in terms of praise or appreciation—contains sentiments like the following:

I doubt whether the Sanskrit literature be as valuable as that of our Saxon and Norman progenitors.

“The question now before us is simply whether, when it is in our power to teach this language (viz. English), we shall teach languages (viz. Sanskrit and Arabic) in which, by universal confession, there are no books on any subjects which deserve to be compared to our own.”

“That literature” (i.e. Sanskrit) inoculates the most serious errors on the most important subjects.”

“Books which are of less value than the paper on which they are printed while it was blank” (i.e. Sanskrit books).

7) Sir W.W. Hunter, Director-General of Statistics to the Government of India, remarked in 1872:—

“No young man, whether Hindu or Mohammadan, passes through our Anglo-Indian Schools without learning to disbelieve the faith of his fathers. The luxuriant religions of Asia shrivel into dry sticks when brought into contact with the icy realities of Western Science.”

8) Ideas rule in the world. “A thinking man,” said Carlyle, “is the worst enemy of the Devil.” The mind of the nation cannot be left to itself. Laws and Regulations

(continued from the previous page) are passed in order to ensure physical order and peace. But the Mind submits to no Arms Act. It is above coercion. No Government can forcibly compel a man to think in a particular manner.

9) What idea does not the Western educational system represent? And what ideal does it inculcate? The only idea which it may be said to represent is the acquisition of a knowledge of the language: the only ideal that it seems to place before us is that of becoming a graduate.

10) Hence the students of our colleges have no faith in anything—religion or politics or art or science. They believe only in things of the world. Those among them who have risen above materialism or moral inertia have come under the influence of powerful forces originating outside the Western educational system. The majority of our graduates have lost the fine old faith of their fathers in Hindu social institutions and have not found any other moral basis of life. The Truth that was does not appeal to them: and they have not caught a glimpse of the Truth that shall be. And where there is no vision the people perisheth.

11) There is no community on the face of the earth which suffers ...more from self-invited, self-accepted or self-aggravated, and therefore avoidable evils than the Hindu community."

12) With regard to the educational problem, we have been living in a sort of fool paradise, hugging the chains that have

(continued from the previous page) bound us. It is time that we should clear our minds of cant.

13) There is another error which has found acceptance in all circles and which is, if possible, even more grotesque and disastrous. The idea is abroad that the Western educational system is the parent of Progress. It is supposed to have conferred on us poor benighted Asiatics the great notions of liberty, political enfranchisement, social advancement, and what not. It is said to have vevified our decaying civilization and rescued us from the slough of despondency into which we had fallen.

14) The innate vitality of Indian civilization is not yet exhausted, otherwise there would be no hope for us. That civilization has given us the few great men we have produced in the 19th century – Ranjit Singh, Dayanand, Ram Krishna, Salar Jang, Vivekanand and a few others. How can the soulless instruction given in the Western schools produce great men?

15) Let us not be misled by appearances. We sometimes deceive ourselves that we are more civilized than our grand-fathers because we hold so many meetings, deliver speeches in the right Royal London style, and possess newspapers and journals. But 'noise is not life.'

16) We must penetrate through the shows of things to the reality. We have to find out if our 'views' and 'methods' are superior to those which the "uneducated" people of the early nineteenth century appreciated

(continued from the previous page) and advocated for the political progress of the country.

17) In their hearts they are convinced of the superiority of their fine old civilization. They have shown their political capacity and insight on many occasions. We may look around us today and discover that the “uneducated” unsophisticated people still possess sound ideas on important questions.

18) Thus recent history also proves that the illiterate peasants and townsmen have more commonsense and insight than the Western-educated graduates who have preached the gospel of the so-called “awakening”.

LALA BAIJNATH: FOOTNOTES TO ASHTAVAKRA GITA

I, 12; Atma – that which pervades all, that which takes all things, that which cognizes all things and that which is the ever present entity.

X, 1; (Dharma). The Vedanta holds that dharma (duty, obligation, virtue) is as much a mental state as any other emotion concerning life in the world or here after and that for one who seeks emancipation, complete suppression of all emotion is the only course possible. The parting words of Narada to Suka therefore were – “Do thou relinquish dharma virtue and adharma – vice, as well as truth and untruth. Having renounced both truth and untruth, do thou renounce that by which thou hast renounced these. Renounce dharma by suppression of the action of the mind, vice by having no vicious thoughts, truth

(continued from the previous page) and untruth, by knowledge and knowledge by ascertaining of the supreme." In the absolute, virtue and vice, duty or the absence thereof find no place. In the ordinary condition of life there are however two kinds of dharma 'sakama' and 'nishkama' (i.e., done with or without motive of reward) The former leads to the sansara, the latter prepares the way for moksha. Desire and lust of wealth arise from the former. In the final stage of 'gyana' the latter has also to be renounced.

XII, 3; Samadhi is resorted to for removal of the wrong notion of 'I am the body' or 'I am the doer' and the distraction caused thereby. But when the sage has realized that he is not the body nor the doer or enjoyer of action, what need is there for him to engage in Samadhi?

XII, 7; 'I am Brahman' is as much an action of the mind as 'I am the body' and must be suppressed like any other thought.

XIII, 2; So long as the pure light of the Self does not shine in its full glory, man is impelled to do this or that, bound and therefore desirous of release. But when the light of the Self shines within him he rises superior to both liberation and bondage.

XIV, 1; Says Vashistha to Rama. "Do thou make thy mind vacant of all thought and function in the outside world to a limited extent only and be inside as if in deep asleep, thus thou wilt be free from all sorrow.

(continued from the previous page) Make thy deep slumber thy waking condition and thy waking condition thy deep slumber – That which remains in the union of the two is they own Pure Self.”

XV, 3; It is not that the eloquent are deprived of their power of speech, or the wise become fools, or the busy inactive by acquiring Brahma Vidya, but that, their activity which was formerly directed towards the world of sense, is now directed towards self-realisation. Had the object of the Vedants been to make men idiotic idlers, it would not have given us teachers like Krishna, Bishma, Vyasa, Sankara. On the contrary the knower of Brahman, though himself released, yet comes into the world as often as is required, to fulfil the moral law. The Vedanta does not tell the sage to go about in the world behaving like a child or an idiot or like one in a dream. But it requires that like a child he should be simple and guileless in his ways, and should have no thought of the past or the future, and should value things, of the world like those in a dream. All that it does is to strike at the root of all sense of egotism, all pride of learning, possession and race, in the earlier stages and of all sense of “I” and “Mine” in the body and its surroundings later on. The Bhagvadgita and the Yogavashishtha two of the most authoritative books of Vedanta are the works of men who were as active for the good of society as in realization of the Self within them, as the Self of all. In the final stages of gyana, action of either

(continued from the previous page) the mind or the body becomes well nigh impossible. But that is not the stage of work. but of absorption in the Self, after which the body does not last but for a few days. A misapprehension of this truth has led many into pitfalls and produced results never contemplated by the Sastras.

XVI, 1; The last word of the Brahman Vidya is 'Silence'. "This Atma is silence" (Santoyam Atma). It is in silence that you realize that before which even the sovereignty of the three worlds appears like a blade of grass. All instruction, all knowledge whether of this or the world to come. is in the realm of the finite and the phenomenal. All that is possible in the realm of the absolute is negation of the finite. The rest is silence.

XVII, 9; "Let this be so." "May I have or be this" This thought is the world, (Sansara) and the absence thereof through universal forgetfulness the place of peace. This is the finite of the Vedanta. Therefore the mind of the knower of Self, even if it acts, does not in reality act. He discharges the functions of the body and senses without being moved by them. He is so to speak oblivious to the world around him. What to others is day, is night to him. He is freed of both attachment and aversion.

XVIII, 4; The world is but a reflex of the mind, and the only difference between the world of dream and the world of the waking condition, is that in the one the mind acts in what it has created in itself; in the



(continued from the previous page) other 'upon' what it has projected out of itself. The notion of the I, is on the other hand also coexistent with the mind. With the disappearance of the I, the world ceases to exist and what is left is not nothing or vacuity but pure consciousness which only those who realize it know to be the only reality. Therefore the entity which experiences both existence and non-existence is not the mind but the Self Atma which never ceases to be. In other words—that which connects two states of consciousness is the Atma or Brahman.

XVIII, 32; Brahman as described in the Vedanta does puzzle the ordinary mind; which cannot reconcile itself to statements like these. —“He is beyond the knower as well as the inknower. He beyond speech and thought. He is knower to those who do not know him and inknower to those who know him. He guides the senses and is yet above them.” But the philosopher knows that to be the only way to describe that which is left after negation up the finite.

XVIII, 38; On rising from Samadhi the world reasserts itself to one who practises it, not to the knower of the Self who sees nothing but the Self everywhere.

XVIII, 83; His condition is indescribable. The happiness of one whose mind has been purified through Samadhi, who has found his refuge in his own Self is not a subject of description but of internal realization. He has become Brahman itself—free. To him all is unbounded Intelligence (Consciousness). He is the very Self of Knowledge.

A.M.HUTCHISON: HYPNOTISM AND SELF-EDUCATION

1) The theory of Subliminal Consciousness or double consciousness, elaborated in recent times by Frederic Myers, Gurney, Carpenter, and others, is founded upon the belief, which we have spoken of, that we have, as it were, two streams of consciousness, the one above the threshold called the supraliminal, and the other below the threshold called the subliminal. We commonly speak of these as our conscious self and our subconscious or partly conscious self and our subconscious or partly conscious self, and a combination of the two constitutes our real self. The two halves of us may act in cooperation, or there may be independent action of the subconscious half. Familiar instances of the independent working of our subconscious self are best seen during sleep life, as we have already noted. Our conscious self has sometimes the power to work out problems, to walk safely in dangerous places and to act roles of which our conscious self would have been quite incapable. By powerful self-suggestion before falling asleep, R.L. Stevenson was able to direct his dreams and utilise them as motives for fresh and stirring romances. Certain phenomena in everyday life give an indication of the working of this subconscious self. Thus we have the sudden remembrance of a lost name which our conscious self had tried in vain to recall, and which only came when we gave up searching for it. We are so familiar with this phenomena that we often say: "If I stop thinking about it,

(continued from the previous page) it is sure to come to me." Again, if we are acquiring a new branch of learning, have we not often found, when baffled by a difficulty, that if we put our work away and think no more of it for a few days, when we face the difficulty again it has, so to speak, resolved itself?

2) Self-suggestions, as the name indicates, are suggestions which we give to ourselves. The material from which we fabricate them may be either in our conscious or our subconscious life. Unfortunately most of us, unless we have given some thought to the matter, are not aware of the fact that we do give ourselves suggestions and therefore we are unable to avoid or to encourage their influence.

3) It is impossible to discuss self-suggestions proper without first spending a little time in attempting to controvert the popularly accepted view of nerves and nervousness, since such a view leads to a lowered vitality of body and mind in numberless lives. We are indeed too accustomed to regard nerves as a malignant influence in our lives, to heap upon them opprobrium, and to make them the scapegoat for many things for which we ourselves are entirely responsible. We do this, I fear, because it is always comforting to have a scapegoat which we can eventually lose sight of in that wilderness of self-deception. If we wish, however, to attain to fuller health of body and mind, we must be prepared to accept full responsibility ourselves, and to realise that not our nerves are at fault

(continued from the previous page) but we, because of our inability to control them. Let us rid ourselves of the idea that nerves are malignant; let us rather, in the light of the chapter on suggestion, realise that it is the nervous matter in our body which carried on the important work of thought-sending to keep our bodily functions in constant normal activity, that in it resides all intellect, and through it those higher moral impulses which we designate our spiritual life and expression for themselves. Let us rather rest assured that a calm and controlled exterior is a sure sign that control has had to be greatly exercised in that life.

4) Fear and worry are two kindred self-suggestions which work havoc in many lives, and lead not only to nervous breakdowns but to actual disease and even insanity. Just as courage has the power to act as a tonic and an invigorator, so fear paralyses all the bodily forces and saps the vitality out of a life. It has been truly said that we have great power to attract the things we fear and to repel those of which we have no fear, because fear lowers the bodily resistance and courage raises it.

5) The type of mind that wastes its nervous energy in unhealthy self-suggestions has generally the capacity for either holding on to these in spite of every effort to displace them or of constantly creating fresh ones.

Worry is responsible for more cases of nervous breakdown than any amount of

(continued from the previous page) hard work. We worry in some cases over our daily work, either because we feel unable to cope with it or are too conscious of our own errors. We worry over the past, which cannot be altered, and waste precious moments in vain regret, instead of utilising the lessons of the past to build up a worthier future. By worrying self-suggestions we positively create obstacles which do not exist, or we magnify to such gigantic proportions those which do exist, that we are terror-stricken at sight of them. Much need have we to realise fully the extent to which we are dominated by such suggestions, and to attempt to exercise a certain measure of control over them.

6) Self-suggestions have sometimes the power to dominate a mind so that they become a veritable obsession, and life is rendered unendurable. Many such cases which have been successfully treated by hypnotism were already, so to speak, on the borderland of insanity. Others again cross the borderland and are eventually certified insane.

Such obsessions show themselves under very various forms, and often elude all attempts at cure until the original baneful self-suggestion is searched for and eradicated.

7) Having dwelt upon the harmful influence which unhealthy self-suggestions have the power to exercise in a life, let us turn our attention to the remedy, thought-control.

It behoves us to examine our power of thought-control honestly and with brutal candour, since only by attaining to a high degree of perfection in this can we hope to enjoy a full measure of health and vitality. Having satisfied ourselves that we are far from touching that high-water mark of perfection which we would wish to have as our ideal, let us set to work patiently and earnestly, day by day, in an endeavour to improve such a defect. This we can do both by following any system of concentration exercises and by putting these into practice at every moment of the day when we find ourselves urgently in need of self-control or thought-control. It is not possible in the small space at our disposal to enumerate in detail the various forms of concentration exercises which have been advocated, but we should like to suggest the following method as one which has been helpful to many, both as a means of criticising thought-control and of giving oneself suggestions.

Complete relaxation is first induced by reclining either on a couch or in a comfortable chair, then with eyes closed, the thoughts are concentrated upon describing in detail a well-known room, scene, or object. The experience of many people at a first attempt will be that long before five minutes are up the thread of their thoughts has been broken. Any form of exercise, therefore, to be effective must be carried out daily with the utmost

(continued from the previous page) regularity, while gradual improvement in thought-control is shown by an ability to concentrate without a break for longer and longer periods.

As I have repeatedly used the word concentration let me make its meaning clear with the help of familiar illustration, i.e. the effect which a convex lens has upon the sun's rays. If on a hot day the rays be allowed to fall directly upon the hand a sensation of warmth is experienced, but if a lens interposed, so greatly is their power increased by the focussing action of the lens, that blistering is soon produced. Thus when by interposing our will-power we concentrate, we so intensely focus our thoughts upon one point that many things which had previously seemed impossible are accomplished with ease. The "point" upon which we concentrate may be work we have in hand, a quality we wish to develop, a special power we wish to acquire, or a bad habit we greatly desire to break.

Having thoroughly practised some form of concentration exercises, we are in a position to put them to practical use in our daily life and to give ourselves suggestions. Having relaxed as before and closed the eyes, we focus our thoughts upon the "point" in question. We then express clearly to ourselves what it is we desire to effect, even saying it aloud and repeating the

(continued from the previous page) words over and over with calmness and assurance. We need not reaffirm that such an exercise, to be effective, must be often repeated.

Many people while under treatment by a hypnotist have been able to reinforce his suggestions and hasten their own cure by following some such plan.

In carrying out these exercises we should do well to set before us the great truth expressed by Emerson, that kingship is in reality not an attribute of those who sit on thrones but of those who rule their thoughts.

8) Only half the cure is effected unless hand in hand with such treatment we attack the condition of defective thought-control and dissociated personality, which has permitted an unhealthy self-suggestion to rule supreme for weeks or months, thus reducing the individual to a state of invalidism. If, on the contrary, we concentrate our efforts on attempting to re-educate and reunify such a dissociated personality, and to force the patient to work out his own salvation, then indeed we have done work which has worth doing.

Psycho-therapeutics thus comprises every form under which an attempt is made to act on the body through the mind for the cure of various bodily ailments, and also all efforts at re-education by breaking injurious and slavish habits, by inculcating habits, by inculcating thought-control, and by building up a controlled and stable



(continued from the previous page) character.

It is self-evident that the more fully one has realised the defects of one's own character in lack of thought-control and deficiency of will-power, and the keener the fight has been to overcome such defects the greater will be one's influence especially in difficult cases. Such is also the surest way to convince the patient that one has an expert knowledge of the difficulties to be overcome through ultimate personal experience of them.

A deep and growing knowledge of human nature, coupled with a certain sensitiveness to the moods of others, is of great value both in guiding one to an accurate diagnosis and in influencing one as to the line of treatment to be followed in each individual case. Beyond this are necessary a big sympathy, much tact, and infinite patience.

As regards the patient, I should like to insist again that the fundamental aim of psycho-therapeutics is to rouse every dormant power in him and to convince him that only by drawing upon and developing these powers will be effect his cure.

9) In all medical treatment two dangers confront the physician—the danger of overlooking the mind in treating the body, and the danger of overlooking the body in treating the mind. The harm which may result from such an omission is fully as great in the one case as in the other. The physician who interests himself in psycho-therapeutics uses at the same time

(continued from the previous page) every ordinary method, both for arriving at a correct diagnosis of the physical condition of the patient and for treating the physical condition where such treatment is necessary. He thus in no way regards psycho-therapeutics as replacing other forms of medical treatment, but as an additional weapon in his hands, a weapon that has often proved of incalculable help in difficult cases.

10) Several attempts were made to reason with her, in order to lead her to realise this for herself and exert her will-power to pull herself together. She always professed that she felt much better after such talks, and invariably left with a determination to try to effect her own cure. Soon these suggestions were extended, the whole onus of her recovery being thrown upon herself, concentrated effort at self-control and thought-control being strongly urged, with the displacement of self from the centre of her life. Improvement showed itself after the first one or two treatments. The patient has never lost a grip of herself, though it has sometimes cost her a hard fight not to do so. As she has expressed it herself more than once, the state of mental misery she was in before the treatment began has always acted as the most powerful deterrent, when in moments of depression she has been tempted to let herself fall back.

11) The mental treatment she was given

(continued from the previous page) consisted entirely of attempts to reason with her in a clear and convincing way, in order to force her to realise that lack of self-control had brought her to this pass, and that therefore cultivation of self-control was the only way to restore her to health. The question of thought-control and self-suggestions was also discussed with her in detail, and she was given daily concentration exercises. Every effort was made to occupy her attention and time by suitable work and suitable literature, and she was encouraged in every way to interest herself in others, so as to displace self from the centre of her life.

12) Obsessions or imperative ideas have the power not only to cause such misery and despair that suicide has no more than one occasion been contemplated or carried out, but they may also and often do lead to insanity. The root cause of obsessions is such a lack of thought-control that an idea which in the majority of people would have the power to cause worry for a time and would then be thrown off, becomes instead the dominant idea in a life, and eventually leads to a complete loss of balance and of sanity.

13) She was so haunted and obsessed by this thought that life was a burden, and it seemed as if it would be no light task to rid her of her obsession. In the course of a long talk an attempt was made to attack the obsession from every side by making commonsense deductions from facts

(continued from the previous page) known to herself perfectly, and she was in the end restored to a calmer state of mind, and left expressing herself perfectly satisfied of the extreme foolishness of her thoughts, and promising to report should there be any relapse. In a fortnight she returned, more miserable and agitated than ever, to report that relief from her obsession had been temporary only, and that it seemed now to have taken a firmer hold than ever. It was, therefore, decided to give suggestions during hypnosis, in addition to attempts to convince by reasoning, but only a very slight degree of somnolence could be produced. She had six treatments on these Lines, the point which was strongly and unfailingly insisted upon being that if she had even had an average amount of thought-control she could have kept such an obsession at bay or conquered it. It therefore followed that cultivation of thought-control by every means in her power was the only way to succeed in curing herself, and to this end exercises in concentration were prescribed for her. Not only was she now free from the obsession, but that her powers of thought-control were so much improved that she could even banish pleasant thoughts if they interfered with her work.

14) Treatment by hypnotism was commenced the following day, the patient falling into a fairly deep sleep, thought not to the degree of somnambulism. Suggestions

(continued from the previous page) were given to the effect that he would not only lose desire for drink, but that the smell of it would create a feeling of repugnance and disgust in him. It was further suggested that he must avoid every place or person associated with drink, and in order to free himself entirely from the power of temptation he must live above all it by creating a higher moral atmosphere as regards his home obligations and his obligations to his brotherman. At each visit these and all other suggestions given were discussed with him and his criticism of them invited, and fresh incentives were thought of and given in the form of suggestions. From first to last it was insisted that, in spite of the help he derived from the treatment, assured success would only come as a result of personal effort. He had in all nine treatments and from the first treatment completely lost all desire for drink in a way and to an extent that he could not explain.

15) In treating sleeplessness by hypnotism the same line has been followed as in other cases, combining the giving of suitable suggestions with an effort to arouse the dormant powers in the patient. Thus it is not only suggested that the patient will experience a desire to sleep at a certain in hour, but that he can by concentration learn the art of sleeping, so that in the future should sleeplessness recur, he has learnt how to treat

(continued from the previous page) and overcome it. She was counselled not to worry about sleeping badly, and not to retire to rest dreading lest she should lie awake, but rather to adopt an attitude of indifference. Suggestions were given during hypnotic sleep to the effect that sleepiness follows complete relaxation of body and mind, that she should therefore deliberately practise relaxation of her body and mind every night on lying down, and that in consequence sleep would come quickly to her, and that she would so realise that it was inner power to acquire the art of always sleeping well. Great stress was laid on the necessity for complete relaxation of the mind by, so to speak, switching off the current of worrying thoughts or of any definite train of thought, and allowing the mind to dwell restfully on a pleasant thought or a pleasant scene, should it not be possible to create a state of absolute mental blankness. The first night after treatment began she felt sleepy before bedtime came slept at once on going to bed, and did not awake till her usual rising time. Such a result was not kept up to quite the sane pitch on succeeding nights, and she once or twice even had a wakeful night again, but she nevertheless gradually acquired the art of sleeping well, which has stood her in good stead through periods of stress and worry.

16) Since re-education is intimately associated with psycho-analysis, it is fitting to close this chapter with a few words

(continued from the previous page) on the latter subject. The essential feature of this method is that the pathological condition to be dealt with is due to the relegation of certain mental complexes to the unconscious by the mechanism of repression. Psycho-analysis consists in the exhumation of such mental complexes by the interpretation of dreams; it drags, as it were, from the memory a buried sorrow, and, once brought to light, some long-held delusion is eradicated, and the balance of the mind is restored. In other words, investigation and treatment are synonymous, and, of course, simultaneous. We are to conceive of dreams as our safely-valve, permitting the escape of our memories, which are packed away under pressure like steam in a boiler. Berg son's idea is that nothing in our lives is ever forgotten; every thought, emotion, sensation of our past life, to the tiniest detail, he believes to survive indestructibly. According to Freud every dream in waking life but fulfilled in dream life. He analyses the dream into the manifest and the latent content. The two are identical in a child, whose dream plainly represents the imaginary fulfilment of an ungratified wish. In the adult the manifest content is the dream as you relate it, the latent content is the real factor, the true meaning, the unfulfilled wish, which in the dream assumes a disguised form and has to be interpreted.

To continue Freud's hypothesis, the reason why these thoughts are repressed

(continued from the previous page) in our waking life is that they do not penetrate to the consciousness, but are suppressed by what he calls the censor of consciousness. During sleep the activity of the censor is relaxed, and now the repressed memories have their chance. But the censor sleeps with one eye open, so to speak, and, although they pass, they can do so only if disguised – that is, unrecognisable. Such a disguise may take all sorts of forms, and there is no limit to the ingenuity with which the psycho-analyst unravels the manifest content and translates it into the latent content.

17) It is certainly not a small objection that the things which come into the patient's mind during his psycho-analysis are by no means representative of his real thoughts in his past life, which thoughts may, in the meantime, have become obscured and modified out of all recognition. Further, the influence of the examining physician in directing the trend of the patient's thoughts is considerable. Freud himself admits that in the symbolic interpretation of dreams the key to the symbol is arbitrarily chosen by the operator. This seems to say that the operator establishes some conclusion and then sets to work to elaborate data to support it.

One must not condemn a thing simply because it is open to abuse and may fall into the hands of the ill-trained and unscrupulous. But this process of mental vivisection, which, as I have suggested, is



(continued from the previous page) by many authorities regarded as inaccurate, is by others regarded as positively dangerous.

18) Some children start life with a generous dower of good qualities, others heavily handicapped by unlovely hereditary traits. While the same education may be given to any six children, it is fully realised that each one of the six children will absorb and utilise it differently, according to the individual drift of its character. To wish to have this otherwise would be to wish to repress and obliterate all originality, which would be a retrograde step. There is, however, an overwhelming difference between realising that one cannot have anything approaching to full control in shaping each child's character and allowing that character to develop the best way it can with no wise guidance. Perhaps fully as harmful as indifference and neglect is the inculcation of a set of hard and fast beliefs and dead precepts which have not the support of a living example. It is possible, even probable, that an education carried out on these lines is responsible for many wrecked lives.

Hypnotism has strikingly brought out the fact that every human being is suggestible to a greater or lesser extent, but at no time more suggestible than during childhood, and that for this reason all education given during our earliest years is of untold value. So indelibly

(continued from the previous page) indeed are the impressions of childhood stamped upon us that they influence our lives for good or for evil to an extent that is only now being practically realised. In consequence those who have attempted the task of re-educating a warped or twisted character, with or without the help of hypnotic treatment, have been constantly impressed with the necessity for seeking the cause of the warp or the twist in the half-forgotten experiences and memories of childhood.

I therefore urge the fact that this age of extreme suggestibility is the chosen time for deliberately making deep and lasting impressions on a child, that much suffering may be saved if bad hereditary traits be deliberately watched for, and if one set oneself patiently and earnestly to modify them before they acquire a firm hold.

19) No question claims our attention more urgently than the necessity for giving knowledge concerning the functions of the body to growing boys and girls, so that they might realise something of the meaning of manhood and womanhood. It has been found that the elements of this knowledge can be found and given most easily and naturally by first interesting the child in plants and the method of propagation of plants, and so on through bird life and animal life to human life. It is imperative that such knowledge should be given to every child, preferably by the parents, or, should they feel themselves unequal to the task, by some competent person. Such knowledge

(continued from the previous page) wisely given is the greatest protection that a growing boy or girl can have. For lack of it not only has many a sensitive nature suffered terrible distress of mind, but many a life has suffered shipwreck. Triply armed is he who starts out in life with a deep sense of the high purpose of creation, respecting his body as the temple of his soul, accepting his manhood as a sacred gift which he dare not barter for a mess of portage, but which he holds as dearer than life itself and closely linked in its rise and fall with all womanhood. Degradation of manhood must then mean to him degradation of womanhood, and elevation of manhood must mean elevation of womanhood.

I would next plead that during the suggestible age of youth every effort should be made to stamp a broad and sympathetic religious outlook on children, so that they may realise that unity of purpose is all-important and that differences of detail are of the utmost insignificance. The thing of vital importance may surely be regarded as being the attitude of every human soul to Goodness, Truth, and Beauty, as shown, not in any special set of creeds, but in all acts, even the most trivial, of daily life and conduct. To love one's fellow-beings in vague theory brings to them no sense of warmth or comfort, and can have no practical value except in so far as that theory translates itself into acts of consideration and kindness.

I feel that it is impossible to set too high a price on truthfulness, sincerity, and high moral courage, as the fairest flowers that any life can show. It surely cannot be too deeply impressed upon a child that never do we display a greater grandeur of soul than when we stand upon our feet to acknowledge our errors and to accept full responsibility for them—nay more, that not to do so is to stunt all moral growth within us. Great need is there also to emphasise the value of having the moral courage to dare to be ourselves, and to regard all deliberate self-deception as a lie; to dare to set aside all conventions which cripple our thoughts and actions; to dare to throw off the dead hand of a false respectability which glosses over wrong-doing but which dreads any false step which may reveal it to the world.

20) Too common is the tendency to regard a man's character as something quite beyond his control, as something he was born with and must carry unaltered to his grave; and this tendency find expression in the oft-heard phrases. "I have always had a quick temper," "My nerves always get the better of me," "I am emotional; I was made so," pronounced in a tone of fatalistic acceptance of the fact, and as it were with a refusal to accept any responsibility for the consequences which may accrue to others from such defects. To talk to such people of the possibility of educating oneself so as to eradicate such defects is to

(continued from the previous page) suggest what seems to them something entirely outside the practical politics of daily life, something too cloudy and vague to be considered practicable.

The question of the education of oneself is indeed a vital one, since it is intimately bound up with the whole question of human happiness. To find happiness is the desire, the craving of every human creature, whether expressed in words or only vaguely felt as something that is lacking.

21) We ourselves create much of the suffering we endure, and for which we blame others, our temperament, our environment our ill-luck, in fact anything and everything except our undisciplined selves. We feel certain that in other surroundings and with other work we should be happy, forgetting that we largely create our own environment and carry it about with us wherever we go, so ensuring to ourselves either a great measure of happiness or a great measure of misery. Were it only we ourselves who suffered from this neglect, that were sad enough, but sadder still is the fact that those with whom we come in daily contact suffer perhaps more, since life is not lived alone but in company with other human souls. Life being so full of uncertainties, and much of what we count happiness being held on such uncertain tenure, we ourselves creating so much of our happiness, it would seem that the most sane and rational thing to do would be to face these facts,

(continued from the previous page) and to set ourselves to the task of self-education by developing those qualities which will be a shelf and buckler to us, and by modifying and even eradicating every defect which would lend additional difficulty to an already all too difficult life, So and so only shall we find happiness—a happiness that exists in the depths of ourselves, happiness that grows in fullness as our life grows, a happiness that enables us to meet the rebuffs of life with greater equanimity, and that expressed itself in a sane and controlled life. Nor can such a means of finding happiness be termed egoistical or selfish, since individual progress implies the progress of the race, since everything that leads to greater control in one life leads to a diminution of suffering in numberless other lives, and since the cultivation of the Good, the True, and the Beautiful in one human being leads inevitably to such a profound change in him that life is counted of but small worth, except in so far as it is spent in service for others.

The education of oneself may be expressed in other words as the formation of one's character, and the formation of one's character is incontestably the most important business in life. In attempting to navigate the difficult seas of life without having devoted any time to what we might call the laws of moral navigation, we show the same appalling foolishness as would be shown by any man who attempted to cross the Atlantic alone with not a vestige of nautical

(continued from the previous page) lore. Such a man would be indeed condemned as mad, and yet numbers of us are in much the same position without realising it. Happy indeed are those to whom this knowledge comes before their frail bark suffers shipwreck.

What, then, is character, the attainment of which is the ultimate object of all attempts to educate oneself? The Greek word from which character is derived at once gives us the key to its meaning, that word signifying a mark engraved or impressed, as on a coin. To quote an American author, character is "an epitome of a man's past and a forecast of his future".

From these definitions we realise that, as a result of our attitude to life, as a result chiefly of the manner in which we have acted in times of storm and stress, we set a mark upon ourselves which is visible to others, and which constitutes our character. Character, however, is not a fixed and stationery thing; it changes from day to day, it possibly suffers infinitesimal modification from hour to hour, from minute to minute, according to the great law of transformation, and it is because of this law that we dare to urge with confidence and hope the task of the education of oneself. We see the law of transformation at work both in the animal kingdom and in human lives, and though these transformations are for the most part gradual, there are some which startle us by their suddenness, or shall we rather say by their apparent suddenness, for a

(continued from the previous page) sudden change or crisis after all only the outward evidence of changes which have been at work invisibly for an indefinite period.

22) I dare to affirm that in a far greater measure that many of us realise it is in our power to direct these successive developments, to take command at the time developments, to take command at the time of a crisis, and so to build up a stronger and more balanced character than we started with at birth. It is but our rare duty bravely to undertake this task, this herculean task of the education of oneself, in the interest of our fellow-creatures, since they suffer in a greater degree even than we do from our neglect of this duty.

The keynote of a sane, healthy, and happy life is control, control in every direction, control of our bodies, control of our thoughts, of our emotions, of our acts. As our thoughts are the mainspring of our lives, all efforts at control must first be directed to them.

It is impossible to enter here into a discussion of freewill versus determinism to discuss the question of whether in certain circumstances we act as we do by choice, or merely because certain powerful motives draw us in that direction, and so cause us to have the illusion that we act by choice. While we fully appreciate the fact that the object of all education is to create in us such an intense enthusiasm for the Good, the True, and the Beautiful that these shall draw us upward powerfully with magnetic force and away from baser motives, it is yet the experience of all of us that even



(continued from the previous page) such an intense enthusiasm does not save us from exclaiming many times and oft with Paul, "The good that I would, I do not. and the evil that I would not, that I do." When we come to realise that thought-control, with control of our emotions and acts, is something that we cannot merely be enthusiastic about at a distance, but which must be put into practice at every moment of the day if we are seriously to pursue Goodness, Truth and Beauty; more than that, when we realise at close quarters the appalling difficulty of our task, then we awake to the fact that hand in hand with enthusiasm there must be concentration of our will-power in constant daily practice. It seems strange that while we realise that to master the piano, a new language, or any new branch of learning, steady practice day by day is necessary, we expect thought-control, a far more elusive and difficult pursuit, to come as it were by intuition.

23) We are obsessed by fears and apprehensions—fear for ourselves, fear of life and of the vague future, fear of death, fear for others, fear of public opinion and conventions. We live through in apprehensive imagination many trying and painful moments which we are never called upon to face, we torture ourselves by brooding over things which cannot be altered, and at every step we magnify our sufferings by self-pity. Comforting, indeed, is the thought that many of real difficulties of life have to be face at a moment's notice, and come upon us often most unexpectedly.

(continued from the previous page) While it is true that all day long thoughts come pouring into our minds against our will, that we cannot will to think one thought and not to think another, it is, on the other hand, forcibly true that by constant and unceasing practise we can gradually acquire the habit of controlling our thoughts and of banishing from our minds worrying trains of thought.

24) Much help may be got in acquiring thought-control by altering our outlook on life, by realising that an altered point of view often has the power to rob thoughts of their sting and their worrying quality, and so to make it easier for us to banish them. If a train or steamship accident occurs regrets alone are not indulged in, but an inquiry is instituted, with the object of providing greater safeguards for the future. So with the "accidents" of life, either those which are past or those whose advent we dread: much help may be got by readjusting our point of view, so that self does not fill the whole horizon.

The greatest safeguard we can have is to accept limitations and to dwell upon and make the most of compensations—that is, to accept life as a compromise, for a compromise it is from beginning to end.

25) Another priceless safeguard against "accidents" is the conviction that our temperaments cause half our sufferings, and that temperaments are wonderfully subject to modification, if we choose to pull ourselves together and will that we shall effect this modification, however uphill

(continued from the previous page) and difficult the task may be.

Again, we have great need to learn the truth that suffering, if met with a courageous and undaunted spirit, has the power of effecting sweeping reforms in ourselves of putting into our hands the keys of many locked doors, and of giving a wonderful strength and dignity to life.

Lastly, many of us refuse to realise the great fact that, however much we may wish to, we cannot live to ourselves alone, that during our progress from cradle to grave we touch and influence hundreds of other lives, and that therefore we are responsible in an appallingly wide circle for all our thoughts and acts, and that this responsibility does not expend itself in a vague theory to that effect, but must hold for every thought we think and every act we do in the trivial round of our daily duties.

I have dwelt at length on thought-control, since thoughts are the mainspring of acts, but a few words must now be said on the practical application of self-control and exercise of will-power in everyday life by the formation of habits. It has certainly been the experience of many that we leave our habits to form themselves and often first become aware of their existence when they obtrude themselves pleasantly or unpleasantly into our daily life. How often we hear, "I have got into the habit of doing so-and-so"; how comparatively seldom we hear, "I have formed the habit of doing so-and-so." And yet our habits form our characters, just as our

(continued from the previous page) habits are an outcome of our thoughts. It is, however, when we turn our thoughts to the question of self-suggestions that the necessity for thought-control presses itself home. A self-suggestion, as we have seen, is a suggestion which we give to ourselves either consciously or unconsciously. It has been shown that most of us are dominated by our self-suggestions to an appalling extent without realising it, and therefore without realising that it is in our power to turn the tables by dominating them and deliberately to give ourselves suggestions of a healthy and invigorating character.

Let us frankly realise the extent to which we are ruled by unhealthy self-suggestions; let us indulge in a good laugh at ourselves after each fresh discovery, since no healthier form of exercise exists than that, and let us set ourselves not only to make counter-suggestions, but deliberately to suggest to ourselves each morning strong and healthy thoughts which shall dominate our day. In this way we shall find not only that it is in our power to exercise a great control over our bodies and minds, but that we can train ourselves to many things which we had previously regarded as quite beyond our control. To many people the idea is novel that one can train oneself to sleep well, should one have previously been a bad sleeper, and yet as we have shown in

(continued from the previous page) a previous chapter the failure to do so is often due to a refusal to use the powers we have.

Similarly, by exercise of will-power, and by constantly drawing upon the spiritual forces around us and in us, it is possible for every sane man and woman to modify and even eradicate defects of character, and to cultivate qualities which are lacking and which they would fain acquire. For this, not only is a great faith in the existence of, and an equally great enthusiasm for, Goodness, Truth, and Beauty necessary, but a constant and unceasing effort which we put forth to acquire a new branch of learning, a new accomplishment or a new sport. The direction which the fight takes will depend on the individual character, since the weak points of one person may be the strong points of another.

Fortunate it is for us in setting ourselves to develop new qualities, that each time we do anything in a certain fashion it becomes easier and easier to do it in exactly the same way. If I therefore refrain on one occasion from saying what had been better left unsaid, it becomes successively easier to refrain on future occasions. If I once dare to shake off conventions of thought and action, and be and act what I truly am, conventions lose their hold in a small space of time, and I live in a freer and ampler atmosphere. If I once make a mighty

(continued from the previous page) effort to smile when I have greater cause to weep, then it will soon become a second nature to forget myself so that others may be happy.

There is much truth in the American health literature series, which insists upon the fact that by concentration it is in our power to get most of the things we desire, that we in fact draw these things to us by intensely concentrating upon them. Certain it is that without concentration and effort nothing of value is effected, and that only by daily focussing our thoughts on the changes which we wish to effect shall we gradually translate those thoughts into actions.

26) By such concentrated effort we develop powers that we knew not we possessed, for it is most true that many of us pass through life unaware of the hidden powers and possibilities within us, which can only come to birth by travail.

27) And so we shall eventually find more, far more, than we set out to seek. We looked for happiness, and we shall find peace—a peace that lies deep within ourselves, that we carry about with us wherever we go, that no change of outward environment can alter, that storms may disturb for a moment, but cannot destroy. Such a peace will come to us insensibly and gradually, as we realise with increasing conviction that life has a high purpose if we will open our eyes to see it, and that that high purpose is the

(continued from the previous page) formation of character. Once we accept this conviction we cannot content ourselves with baser things.

BABU M.L.BHATTACHARYA: A LECTURE ON VEDANTA PHILOSOPHY

1) It is interest, bias, ignorance and want or proper impartiality, which are singly or jointly the fruitful causes of misrepresenting a subject with a view of exposing or extolling it. A fair criticism, as you know, is a rare gift with man.

2) The Vyavaharika, or the practical state, includes all phenomena, and thus it includes Iswara or creator, individual souls and the whole world. So Vyavaharika knowledge only means phenomenal knowledge and not knowledge 'per se.' The world including our body, is known to us only phenomenally. Hence the whole world represents the second state, that is, the Vyavaharika, or the conventional state.

3) A brief summary of the Vedanta, as expounded by Sankara, will not be out of place here. It is this: — Whatever is, is in reality one. There truly exists only one universal Being, called Brahman or Paramatman,—the highest self. It is pure being, i.e. pure intelligence or thought. Brahman is not a thinking being but thought itself.

4) We see that only space remains, which is only a form of our intellect and does not belong to the external world. So beyond the form, in which the external world

(continued from the previous page) appears, we cannot know anything of the external world in itself. Thus matter is only the objective reflex of our understanding, and has only a phenomenal or formal existence with us. In other words, owing to the peculiar constitution of our intellect we cannot know the external world in itself. It is for this reason that the Vedanta says that Avidya or Nescience prevents us from knowing the external world in itself.

5) Then comes the latest philosophy, and boldly asserts that we cannot know anything about matter 'per se', i.e., the external world in itself. The perception of the material world arises through our understanding projecting its affections (nerve-irritations, sensations, &c.) by means of causality in space and time. In other words the external world is nothing but a representation of the individual intellect by its own innate forms. That is to say the affections of the intellect are only projected in space and time and appear to be governed by the law of causality. To make this more clear, our sensations and nerve irritations (which are our only guide in knowing both the mediate and immediate objects, i.e. the sensations and the external world) are stretched out as it were by our intellect in space and time and they appear to follow one another as cause and effect

6) Sankara says that subject and object, i.e. the knower and the known, the ego and



(continued from the previous page) the non-ego, fall under the names we and you. These two, i.e., the subject and the object, are not only different but are diametrically opposed and mutually exclusive. We can never think that we are you or you are we. The 'you', i.e., the non-ego may be heard and seen and touched, but the 'we' or I, that is, the knower can never be seen, heard or touched. What we know of 'us' or 'others' is our or their body with its various environments, and not our or their soul, the nature of which is its knowing and not its being known. Therefore the subject can never be the object, neither the object the subject. So it is altogether wrong to transfer the one to the other. Nevertheless, in our every day life, we combine the true and the false together, and say that 'I am this' and 'this is mine'. Thus we say that 'I am weak and this book is mine.' This habit is caused by a false apprehension of subjects and objects which are absolutely different, and by not discriminating between the two from each other. In so doing we only transfer the essence and the qualities of the subject to the object, and those of the object to the subject. The subject can only be yourself, and the object is the whole external world, including our body with its organs. Just as in mistaking mother-pearl for silver, a man transfers the essence and qualities of silver to mother-of-pearl, so we imagine that the living individual being is

(continued from the previous page) the self. This is technically called 'Madhya's' or 'Addhyaropa', i.e., taking a thing for what it is not. It is in this way that a man says that he is miserable because of the suffering of his child or wife. All this is therefore the result of our wrongly transferring the essence and qualities of the subject to the object, i.e. of the ego to the non-ego. This wrong or mistaken transferring, or assumption, i.e. this incorrect imputation is the outcome of Nescience or Avidya. The aim of the Vedanta philosophy is, as has been said, to drive off this mistaken transference by right knowledge, i.e., by knowing that the self can only be the knower and not the known. We can know the self by being the knower only. That is to say we can know nothing beyond the fact that it is. As the sun is said to shine by its own light, so the self knows by its being the knower only. In other words the self is only a self-luminous being, and it is not the body with its environments. Thus, we can describe the effects of Nescience, or Avidya, which consist of false or wrong transferring, &c. as described above. But the way to grasp the idea of Nescience is somewhat too learned. Let me therefore proceed in an easier way. Let us see how the doctrine originated in this system of philosophy. Suppose (1) that God omnipresent, omniscient and omnipotent, exists, and (2) that He alone exists and nothing else. Being omnipotent He can create a world; and

(continued from the previous page) this He does. But when we are guided by the axiomatic principle that something cannot come out of nothing, we must understand by God's creation, that He creates out of something which previously existed, and this something must have existed, in God himself because nothing else at the time of creation existed. Now the world is an aggregate of souls and of other objects, which are the causes of different modes of intelligence with regard to the souls. God being omniscient and omnipresent, His omniscience is present everywhere. But the individual souls are limited intelligences. Now the question arises, whence does our limited intelligence come, for which there can be no room? The souls springing up from God should have been omniscient like God, since the qualities of the cause must go to make those of the effect. Where is the room, then of our limited intelligence? We are aware of the fact that we are limited intelligences, and that we do not know ourselves to be God. This we cannot doubt. We know that we are ignorant. If we admit that we are ignorant, our ignorance is established, and if we do not admit that we are ignorant our ignorance is equally established, because we know that we are not God, i.e. not omniscient, in other words, that we are ignorant. Now holding that the soul is God and knowing that it does not spontaneously recognise itself as God, we are forced to the conclusion that we are thus ignorant because

(continued from the previous page) we are ignorant, that is to say, we do not know ourselves to be God on account of our ignorance. In other words, it is owing to our being obstructed by ignorance, or Ajnana, that we do not know ourselves to be God. Now this soul, with its various modes of intelligence, viz., the various representations of its intellect, i.e., the whole world, is ignorant of its being God. Had there been no ignorance, there would have been no individual soul with its different modes of intelligence, no world, but God. Thus we see that the world owes its existence solely to ignorance. This ignorance, then, makes the world. This is then the creative principle. Thus it is the Prakriti, or the energy, or the power of the omnipotent God. That is God plus ignorance or power, creates the world. So it is ignorance is called Sakti, or power. Thus far we have the pure Vedanta. Pushing the question further, we can see the question another light. The world exists owing to our ignorance. Had there been no ignorance there would have been no world. Its reality then is not true reality. It is a myth, an illusion a phantasmagoria, a deceit, or a jugglery. Thus, gentlemen, we see that Maya, coming from the root Ma, to measure, originally meant only power or energy, and was afterwards deteriorated in its meaning when applied in the sense of illusion, &c., being looked upon from a theological point of view. But

(continued from the previous page) this latter is not the meaning in the Vedanta. The world of the Vedantist is as real as his individual existence is real. It is not an illusion in the strict sense of the term. The mirage is an illusion, and the external world is real in relation to it. The world is unreal only in relation to the absolute reality, i.e. Brahman. The world is really an illusion with the Buddhists and not with the Vedantists. The ignorance mentioned above is not so much as individual ignorance but the ignorance, inherent in human nature.

5) The Vedanta holds that behind what is only relatively real there is the absolute—the full reality of Brahman. Now a few words more on the origin of the idea of Maya. To understand how this limitation in our knowledge is the cause of the world, let us quote the words of Fichte. He says “that the ego is absolute and posits itself; it is a pure activity. As its activity, however, has certain indefinable limits, when it experiences this limitation of its activity, it also posits a none go, and so organises the objective world. The ego cannot therefore posit itself without at the same time projecting a non-ego, which, consequently, is, in so far, the mere creation of the ego.” Very similarly the Vedantist says that the soul is absolute as it is God or Brahman and does not require some other agency to originate it, that it posits itself, i.e. it lays down the position “here I am” and that in so

(continued from the previous page) doing it meets with a limitation. This limitation of knowledge, but for which the soul would have been omniscient God, is styled ignorance. The objectified limitation i.e. the limitation viewed as something external, which with Fichte is non-ego or the external world, is, according to the Vedanta, objectified ignorance, or ignorance regarded as something external.

6) This Nescience again is not 'Nitya', or eternal, in the sense in which Brahman is 'Nitya' or eternal, because we can think of the idea of the absolute eternal reality apart from the idea of creation. In other words the idea of creation can be eliminated from the idea of universe, and the residue would be eternal and absolute Brahman, but actually it is not so. Practically this Nescience is 'Nitya,' or eternally existing with the creator. Moreover, it being something like a power, or 'Shakthi' in Brahman, must necessarily be 'Nitya', or eternal, as Brahman is eternal. Thus it is only the different aspects of the question which are puzzling to many. Having explained thus the origin of the idea of Maya or Nescience, let us try to understand the reasonableness of this doctrine. That our knowledge is limited and relative, i.e., conditioned by our organs and intellect, is admitted by almost all the best thinkers of the day. All that we perceive is only phenomenal, and reality lies behind it.

7) Professor Deussen emphatically says,

(continued from the previous page) that the whole world is nothing more than my representation, i.e. it is only the form in which things appear to me. In other words, things in themselves are beyond our cognisance, and what we perceive externally as only phenomenal. Dr Johnson, when he kicked the ground and exclaimed, in a fit of passion, that "that his external world," meant only the sensation of kicking the ground, and not the ground itself. Thus whatever we know, we know through the sensations, and thus we see that everything is phenomenal.

8) But this phenomenal world is not a mere illusive phantom of the senses. This is real as we are real. This is the Vedantic view. Colebrooke also held this view, though he has been very strongly criticised by superficial thinkers. The misrepresentation of this reasonable idea of Nescience is partly due to viewing the question, sometimes philosophically, and sometimes mythologically.

9) By Karman is not meant the individual action only, but it is the combined action of the whole human race, as all actions of men are always directly or remotely related and connected with one another.

10) The last link being beyond our reach to know since the world-phenomenon is without beginning or end, as we shall see, like the tree from the seed and the seed from the tree this law of Karman is accordingly eternal with creation and so with Brahman itself.

11) This creation cannot but be eternal. Iswara is eternal, and so His activity, which is His nature, must be eternal too. Owing to this eternal activity – Maya or Nescience – which is His eternal body, consisting of names and forms only, receives force, as it were, and goes on developing itself. In the Upanishads, it is said that “He (i.e. Iswara) desired: let me become many, let me pass into plurality.” And thus He projected out of Himself all this world.

Here the wish to generate and look about means only the activity of Brahman in the capacity of Iswara or the Creator. This creative thought of Iswara manifested itself in names and forms. Thought and language are inseparable, as every word expresses a concept, and not an individual percept. A tree is not this or that tree, but the general idea or concept of all trees. So every individual body is the realisation of its idea, or concept. This realisation of the idea, this manifestation of Iswara’s thought, is His Maya, His body or Nescience developing in names and forms. Thus speech, or ‘vak’, is represented in many places of the Upanishads as the creative principle. So Iswara’s activity means His thinking, and His thinking implies realisation of His thought, and that ultimately comes as manifestation in different forms and names. Thus, His activity being eternally present, the creation that is, the manifestation of His thought in names and forms must necessarily be eternally



(continued from the previous page) present. When He suspends His activity for a time, or in other words, when He does not think about these ideas, this Nescience, or the world, vanishes, its developments disappear, and His thought remains unrealised and unmanifested in the form of the world. When this state of things happens, it is said that the world is reabsorbed in Him at the time of 'Pralaya', or universal destruction. Really it means nothing but the suspension of Iswara's thinking.

12) Starting from Brahman, we can say that this absolute reality is pure thought. When it thinks about itself it is only thought, as light self-illuminating. When this pure thought is connected with Nescience, it is called by the name of Iswara the universal ruler. Again the thoughts of this Iswara are multiplied and manifested in various shapes and words.

13) Starting from the individual Soul, I see that I know that I exist separately from the external world, or, in the language of Descartes, I think, therefore I exist. This phenomenal world is with me only an ideal representation, which being eliminated, I remain I, and an one with the true principle of existence, i.e. Brahman. The active thoughts of Iswara, the Prajna, &c. are only the objectified causes of the external world, and they vanish after destroying the idea of the external world. I think of Benares for instance. Along with this thought comes in the idea of its people. If I cease to think of the city, the idea of its people will also cease to be

(continued from the previous page) be present with me. In the same way the thinking activity of the Soul, directed towards Nescience, or objectification, brings in the idea of the world and vanishing, destroys it.

14) Owing to its contact with Nescience it only forgets itself and considers it different from itself. Moksha is therefore the revival of the lost memory, that is, it is the correction of the mistaken notion of individuality. As such it is not a positive gain but is only a restoration of its own nature, which was only fictiously altered. Sankara says that Moksha is not a thing to be obtained, nor a condition to be produced, but it is the restoration of the very nature of things, which ignorance prevents us from cognizing. The destruction of ignorance is what all teaching, all learning and all philosophy, has to accomplish.

15) We have seen that the Soul in its eternal journey from body to body is the subject of innumerable miseries—of evils which are the creations of our own minds and of troubles which are inevitable to the cycle of births. We know that all these do not really belong to the Soul, and that is our thinking which makes them appear so. The popular expression that “there is nothing good or bad, but thinking makes it so,” has a full Vedantistic colouring in it. So naturally the idea comes to us that if we stop thinking in that way, nothing will appear to us good

(continued from the previous page) or bad. If we can realise our Brahmic nature, no evils, no miseries, and no troubles, will approach us. 'Brahma-vitbrahmaivabhavathi', i.e. knowing Brahman makes one Brahman. Know that you are Brahman and you become Brahman. When you reach this true knowledge, no acts will affect you, no sins touch you, no meritorious deeds will elevate you.

15) When he sees Brahman as the highest and the lowest everywhere, all knots of his heart and all sorrows are split, all doubts vanish and his works become nil. Such enlightened Vedantists are thus described: "The pure-hearted ascetics are the happiest of men, since they have crossed the river of ambition, of which the water is our desire, the furious waves are our anxieties, the dangerous aqueous animals are our different passions, the water-fowls are our doubts, the tree on its banks, liable to be swept away by the current, is our strength of mind, the dangerous whirlpools are our errors and ignorance, and the steep banks are our oppressive thoughts.

Tell me friend, whom need an enlightened ascetic fear, when, as his relatives, he has his patience for his father his tolerance for his mother, his peace for his faithful wife, his truthfulness for his son, his charity for his sister, and his control over his mind for his brother, and when he has the bare ground for his bed, the different quarters for his clothes and his knowledge—the elixir, for his food?"

17) We come to the Buddhistic Vijnanavada, or Sensationalism. According to this theory, there is no external world, and consequently no creator of it is wanted. Every thing is internal, and all that we call external only seem to be so, and is not really external. To this the Vedantist replies that if there be nothing external, how can anything appear external, i.e. be like an external thing. No one, says "Vishnumitra, looks like the son of a childless mother." If we are to accept the truth as it is given to us in our experience, we must affirm that the thing perceived is presented externally, and not only that it is presented like an external thing. In other words the Vedanta will not allow a perfect idealism. In so doing it is not to be considered as inconsistent with itself, as we know that the external things with the Vedanta are as real as the minds that perceive them. Individual Souls, and their environments, are true for the many, they have a practical existence, and they are real from the practical point of view. They are only unreal from the transcendental or metaphysical point of view.

18) This Brahman is the uncaused cause of all, but in its real essence and pushing the world-fiction and its figments out of view, it is neither cause nor not cause, nor both cause and not cause. It is other than the known, and above the unknown, i.e. it is the same as the self of the knowing

(continued from the previous page) subject. It is this pure light which actuates the inner sense by irradiation, and as this pure light or self transcends all objects of outer and inner sense, the inward sense is incompetent to approach it. Brahman causes the unconscious modes conscious modes of the mind. It is self luminous. It is unconscious, for consciousness begins with duality. It is the intelligence and thought without any objects. It is the eternal knowledge without any object to be known. It is dreamless thought. Brahman is beatitude, i.e. bliss beyond the distinction of subject and object. We can say Brahman is knowledge and not that Brahman has knowledge.

19) So Brahman is pure, as being untouched by the world-fiction, passionless, and inert; it is intelligent as, being self- numinous, it is free as being unembodied, and therefore exempt from the miseries of Individual life.

20) This Vedantic Iswara is the sum of all Souls, and is resolved into the Highest truth, the absolute Brahman, at the end of the world, and issues forth with the world from eternity. In this form He is worshipped as Iswara, Parusha, and many other names. He is 'Thazzalana', i.e. the world is born out of him, it is absorbed in him, and it breathes in him. He remains in the heart of men.

FERDINAND OSSENDOWSKI: THE PROPHECY OF THE KING OF THE WORLD IN 1890

1) when the King of the world appeared before the Lamas, favored of God. In this monastery he made a prophesy for the coming half century.

2) More and more the people will forget their souls and care about their bodies. The greatest sin and corruption will reign on the earth. People will become as ferocious animals, thirsting for the blood and death of their brothers

3) There will be a terrible battle among all the peoples. The will become red... the earth and the bottom of the seas will be strewn with bones... kingdoms will be scattered... whole people will die... hunger, disease, crimes, unknown to the law, never before in the world. The enemies of God and of the Divine Spirit in man will come. Those who take the hand of another shall also perish. The forgotten and pursued shall rise and hold the attention of the whole world. There will be fogs and storms. Bare mountains shall suddenly be covered with forests. Earthquakes will come... Millions will change the fetters of slavery and humiliation for hunger, disease and death. The ancient roads will be covered with crowds wandering from one place to another. The greatest and most beautiful cities shall perish in fire, one, two, three... Father shall rise against son, brother against brother and mother against daughter Vice, crime and the destruction of body and soul shall follow... Families shall be scattered... Truth and love shall disappear

FERDINAND OSSENDOWSKI: THE PROPHECY OF THE KING OF THE  
WORLD IN 1890

(continued from the previous page) ...From ten thousand men one shall remain; he shall be nude and mad without force and the knowledge to build him a house and find his food.

4) All the earth will be emptied. God will turn away from it and over it there will be only night and death. Then I shall send a people, now unknown, which shall tear out the weeds of madness and vice with a strong hand and will lead those who still remain faithful to the spirit of man in the fight against Evil. They will found a new life on the earth purified by the death of nations. In the fiftieth year only three great kingdoms will appear, which will exist happily seventy-one years. Afterwards there will be eighteen years of war and destruction.

P.P.SARATHI: "OF TIME"@@

"TEMPUS fugit" is a pet aphorism. It is wrong. It is you that fly soaring in the sky of time or to change the metaphor swinging in the ocean tides of time. If you are unwary, time like a spider would ensnare you and crush you to death. Time spent is life. Time wasted is death. "Kalam" in Sanskrit means some time either life or death. The expression 'his time is over' means, he dies or he is dead, or he is dying. There is an element of mystery in the conception of Time, for the obvious reason we cannot understand it without reference or relation to acts, incidents and the sequence of events. To the mind of the finite capacity limited by various conditions man measures time by days and years. But it is possible the

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@@ In the "Vision" magazine

(continued from the previous page) the thousands of years are but a minute in the mind of God or when viewed from the stand-point of colossal universal changes. A minute-change for one may be aeons of change for another.

One can conceive of time as ripples in the ocean of consciousness which produce eternal changes, creations and destructions every second.

The individual would progress only when he understands keenly that every second whether he is this or that, whether he sleeps or works or thinks and tries to resolve upon a thing is bringing Death nearer to him by operation of Time and or Kala.

One measures time by one's work. It is a fallacy to say "it is all time or time works". Man banks upon time and he is bound to draw upon it with the greatest prudence and caution. More than all, he has to exercise the best of his judgment. There can be no doubt time is absolutely relative. Time and space are for man but not to God. The Shastras say energise yourself to the last ounce of your strength to acquire to devote your acquisitions of talents for the said purpose without thinking of your end but when you think of doing good or worshipping the Divine think your life is approaching end. Disappointments caused by infringing this wise adage show the value and relation of man to Time and Time is only relative. When you are in the tiptop of expectation time hangs heavily. When you approach a joyful resort time flies



(continued from the previous page) quickly. Another thrill is found in the 'Viswaroop-Darsana' granted by Sri Krishna to Arjuna. When with the Divine Drishti he was gifted with, he saw in a moment the present, the past, and the future births, deaths, destructions, the result of the great war of Kurukshetra mapped out in space, but without any sequence in time God's sankalpa would possibly be only a thousandth part of a second, but in the material world it spells out for ages and yugas for manifestation. Sir James Jeans says: "It may be that time from beginning to end of eternity is spread before us in the picture but we are in contact with only one instant, just as the bicycle wheel is in contact with only one point of the road. Then events do not happen; we merely come across them." The conception of an idea in conclusion is only a matter of a second just in a daydream years of interesting history are passed through in a few minutes.

From beginning to end is another wrong idea. Time necessarily has neither beginning nor end. Memory works havoc upon us and induces us to accuse time of goading us, just as lessor of a house holds the tenant in threat of "notice to quit" at any time. The development of short memory as age advances is benevolence to our own lives. Forgetfulness is bliss. That is because we draw too many cheques on the "Bank of Time" to remember the purpose of any 'particular cheque'. Man acquires peace of mind only when he self-consciously regulates his life

(continued from the previous page) and conduct and trusts in his own capacity to do so. God hires in the past, present and future all in one and He alone is a 'trikala gnani'. It is too much to say that He willed only once and we in evolution are passing through it automatically. 'His will is always operative'. Time is so precious that we cannot fritter it away as we please. The Shastras therefore have prescribed the exact time for doing this or that; so that man may not suffer by a lurking suspicion that he abused time. "Kalamrita" is pregnant with instructions for human conduct. Transcending limitations of time and space by whole-hearted work and sacrifice and devotion by service gives unalloyed happiness for which everyone is striving. Have we not such a Vision in Natarajah, the Divine Dancer, whose dance is a symbol of ecstatic joy? Is not a life of sacrifice a life of joy? Life and death are to Him entirely un affecting. He holds in equipoise the Fire of Life in one hand, and in the other 'Death's drum.' He is so buoyant that He does not appear to ever touch the ground. Fear and anxiety vanish on seeing 'Nataraja'.

We should not become slaves to Time. Once when in a lecture an audience was looking at the wrist-watch often, the lecturer addressed him promptly and said "Why, sir, is the wrist-watch 'yama's nose?'"

While therefore it is in us to evaluate time in the right spirit, we should not

(continued from the previous page) feel hurried and hustled by the din and of time's limitations. Realise every act is bound to carve a particular piece of Time. Karma, systematic and methodical, alone will free one from the harassment of Time. Longevity should not be a yearning. It is the result of one's own peaceful work full and care-free life. The Hindu (s prayer is only for the Tejas of the Sun-god, for the Brahma-jana, by knowing which everything else is known, for purification of the self (with all its complements). To be more practical, organization for politics and industry and service for social culture and advancement would free one from the pricks of Time. Kalam (Time) is described as Amritam. It is the essence of the Godhead.

SWAMI ADVAITANAND: THE GOAL AND THE MAIN METHODS@@

The Self – the Divine – both in its essential being and in the manifestation of that being, is the object of Yogic knowledge. We ordinarily mean by the word "Knowledge" sense-perception and intellectual appreciation of the facts of life, mind matter and the laws that govern them. The higher status contemplated by the word "Self-Knowledge" is not an improved mentality, a greater dynamic energy or a purer ethical life. Its superiority is not merely in degree but in kind. It is a transformation of our being from its very foundation.

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@@ In "Vision" magazine 1938.

(continued from the previous page) Yogic knowledge seeks that which is the very basis of all our existence. It starts from the premise that all this objective manifestation is merely the phenomenal expression of something beyond the mind and the senses and only when we attain to that can we know the world and everything that exists, aright. The knowledge brought by the senses and the reasoning is the knowledge of appearances only and the latter can be known when we know the reality of which they are the fleeting images. This unchanging reality is the Self and there is but one Self which transcends all things, includingly surrounds all things, contains within itself all things and appears as the world.

Mere analysis of the physical and the sensible cannot take us very far in the direction of this basic Reality. The telescope, the microscope and other instruments however subtle their range, cannot take us beyond a certain degree. Even the intellect is not the means. Intellect can arrive at a number of supra-sensuous truths, which it can grasp and state as intellectual conceptions. The idea of "force" which is the main idea on which Science insists is arrived at by the intellect by going beyond its data. We do not sense this universal force, we see the results only, and the conviction about its existence is an inference only.

Similarly the intellect by a strenuous

(continued from the previous page) line of reasoning can arrive at the intellectual conviction of the Self and it can be very effective in the beginning. But it is not Yogic knowledge. Right thought is a necessary preliminary. But it becomes efficacious only when it is followed by other operations, vision, experience, realisation.

The Upanishad tells us, that as the Self-Existent has so set the doors of the senses, that they turn outwards. Most men look outwards into the appearance of things. Only the rare soul who is ripe for a calm thought and steady vision turns inward, sees the Self and attains immortality.

We can look into the inward of ourselves more easily than we can look into the inward of things external to us. A purified and steady mind may reflect or a powerful and sustained concentration may discover God in the world, before it is realised in ourselves, but this is very rare. It is easier to know within ourselves, the process of the Self in its becoming and to follow the process which it draws into Self-being. The ancient counsel: "Know Thyself" will always stand as the first and the last word on that subject. This knowledge is realisation in the full sense of the word. It is making real to ourselves and in ourselves the Transcendent and the Universal Divine. This status of Knowledge is the aim of all paths when pursued to their end.

(continued from the previous page) Broadly speaking, there are two main methods for acquiring this knowledge—positive and negative. The positive method insists on the attainment of the Divine status, without the renunciation of action. The mind must continue its affirmations but the spirit in which the work is done should be so transformed as to enable one to transcend the ego-sense in the midst of activity. The negative method, on the other hand, demands the complete withdrawal of the mind and the senses from the objective world and the fixing of the internal instrument on the Eternal. In this method there are many preparatory objects of thought, concentration, forms, verbal formulas of thought, significant names, all of which are used as supports to the mind in this inverted movement. The first step in concentration must always be to accustom the discursive mind to a settled unwavering pursuit of a single course of connected thought on a single subject. Such concentration is common enough in ordinary life but it becomes more difficult when we have to do it inwardly. It is not the consecutive thought of the thinker. It is a dwelling as far as possible on the essence of the idea, which by the pressure of the souls will upon it yields up all the facets of its truth. Thus if Divine Bliss is to be concentrated upon, the mind should concentrate in such a way on the essence of the idea of God as Infinite Bliss, that the various manifestations of Bliss may arise

(continued from the previous page) luminously in the heart being and the vision of the Sadhak.

Besides this process of concentrated meditation, there is the other method of sustained contemplation, wherein the whole of the internal organ is firmly steadied on the essence of the idea only so as to reach the very essence of the thing behind the idea, or the mind may be stilled altogether. One must stand well as a witness of the mental action, and simply watch its movements. After some time, the mind gets tired of senseless wanderings, and becomes calm. As soon as this poise is attained, the lustrous peace and bliss of the unchanging substratum raises up from within and envelops the whole being. This experience should be stabilised. The methods must vary according to the temperament of the individual. In some, greater stress is laid on concentration on some symbol, in some on some significant word (Mantra) and in some on a combination of both. Patanjali, in his Yoga Sutras, gives complete latitude to Sadhaks and after suggesting some methods finally enjoins that the mind can be fixed on anything which is elevating. What is imperatively necessary is an ardent aspiration, an unflinching determination, physical helps may be resorted to, help the mental process, to push it godward, but the main effort is mental.

All these methods are predominantly negative as they demand a complete cessation of all dynamic activities. As such

(continued from the previous page) they cannot be universalised, nor can they be pursued exclusively. A few hours, every day, should be set apart pensable for mental development, for rapid and effective progress along the line of spirituality. But the ideal of self-perfection has to be kept before the mental gaze all throughout, and especially during the hours in which the mind is in the state of externalisation, the poise must be such as would accelerate and not retard the process of self-development. Action and life are nearer to human aspiration today and occupy a larger part of human mentality than either abstract thought or absorbing religious faith. The vast majority of men are extroverts and the introverts are few and far between. In ordinary human life, action is three-fourths of existence. It is only the rare thinker, poet, artist, scientist, philosopher, who live within and shape themselves predominantly in thought and feeling. Even they have to externalise themselves at the time of creative activity.

A few hours of strenuous meditation, coupled with a normal life of ignorance, subject to the dualities of Prakriti, to selfish instincts, passions, impulses, to the bondage of the ego, to personal desires and fears is nothing but a contradiction of the fundamental aim of human existence. Instrumental purity, concentration, and renunciation of the ego-sense are indispensable in both these path, but the way and the spirit in which they are applied



(continued from the previous page) vary. A thorough grasp, therefore, of the basic principles and chief movements of the way of works, the positive method of self-perfection is an imperative necessity.

SWAMI ADVAITANAND: THE DIVINE MOVEMENT@@

1) We are the Self of all our own modes and moods, the Cause, the goal of all our efforts. The thinker, the poet, the artist, the philosopher, simply puts out of himself in name and form that which is, already latent within himself. So is it with the world and the Eternal. All becoming is nothing but the self-manifestation of the Eternal, was nothing but the Eternal and will remain the Eternal. We are the constant supporting and controlling all mutations, the unchanging behind all instabilities. If we were only what we seem to be to our normal consciousness, there would be no mystery. If the world were only what appears to us through the physical senses, and through the limited scope of the reasoning faculty, there would be no problem. The riddle is there because there is the hidden need of the Infinite concealed within all that is visible. It is the Infinite which compels us to be always on the move, to be incessantly striving to be more than what we actually are at the moment. This all-pervading impulse to be the possessor, ruler and controller of everything is nothing but the urge of the Eternal and is imperatively necessary for progress.

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@@ In "Vision" magazine 1938.

2) It is always the one force, the one existence, the one delight of being, which concentrates itself at various points and says of each: "This is I" and works in it, through it, and on itself for the play of self-formation.

The goal, the completeness towards which all things tend, is the completeness of self-existence. This consummation is not possible in the limited consciousness imprisoned within the confines of the individual formation. The only goal possible is the emergence of the Infinite Consciousness in the individual. The individualised consciousness has to find out the truth of itself by Self-knowledge, Self-realisation.

The very nature of the world play necessitates a triple movement of the eternal Spirit. At first, it demands the involution and Self-absorption of the Infinite Consciousness into the density and infinite divisibility of substance, for without this downward plunge variation is an impossibility; next an emergence of the force into a self-conscious living, thinking being; and finally an emergence in this limited centre of consciousness of the Infinite Consciousness.

The knowledge that all things are Sat-chit-anand does not explain everything. We must also know the process of the becoming, the essentials of the method by which the Reality turns itself into the phenomenon. We are aware of a definite

(continued from the previous page) method, we call 'Law'. The conscious force does not work at random without any sense of power in the Infinite Consciousness, which conceive a certain truth in itself and directs its execution along the line of the original conception. This power in Hindu philosophy is called the power of 'Maya'. It is the power in the Infinite Consciousness to comprehend, to contain in itself and to create within itself various names and forms out of the vast truth of its Self-existence. It is this Maya which converts the static truth of essential being into the regulated truth of dynamic being. This divine play of all in each and of each in all is concealed from us owing to ignorance. The world expresses only a foreseen truth, obeys a pre-determined will, realises an original formative Self-vision.

So long as we are under the thralldom of a limited mentality, this Eternal can only be a matter of conjecture, of logical inference, or at the most, a presence felt very vaguely. Reason is only a messenger, a representative, a shadow of a greater and illimitable consciousness, beyond itself which does not need to reason, because it knows all; this Knowledge and Law are identical in essence. This Knowledge eternally cognises itself. It is Infinite Consciousness, infinite delight, infinite force and the world is nothing but a harmony of itself, within itself, eternally self-existent as a fact.

Reason has to be utilised to grasp this

(continued from the previous page) truth of Existence intellectually. But it has to be transcended to become one with it.

It is only when the activity of the mind is stilled completely, that this other Consciousness, reveals itself to us. Infinite Knowledge, Infinite Power, Infinite Bliss always wait beyond mind and reasoning, throned in the resplendent vastness of an all-compassing Self-vision.

SWAMI RAMDAS: DISCOURSE AT SIMLA<sup>@@</sup>

1) You will find the last stage is self-dedication, but it cannot be done all of a sudden. At one blow we cannot achieve it. Gradually we have to bring about self-surrender. To start with, we have to control this mind by the constant thought of God and thus purify it first. Unless we are free from ego-sense we cannot approach God. We must put ourselves under a strict discipline. There are friends who are regularly devoting one hour in the morning and one hour in the evening exclusively to the thought of God. They are doing work in the world at other times, but during these two hours they offer themselves entirely to God. They will be singing or meditating upon the glories and greatness of God in their own way. When we talk to our mother, we talk in our own language, and place before her our troubles. Similarly, if you open yourself unto God and appeal to Him to remove

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<sup>@@</sup> In "Vision" magazine 1938.

(continued from the previous page) the impurities of your heart. He is bound to fulfil your prayer and for that moment you ought to lose yourselves in Him entirely. These prayers and meditations will enable us to remember Him even when we are active in the world, for the consciousness we are one with Him will remain with us. It is not necessary that we should give up the normal activities of our life. We should do all actions in a state of Divine consciousness. The consciousness should not leave us for a moment. When we come to this state, our actions will flow out spontaneously as offering at His feet.

You have heard of Kabir, Kabir was a weaver. Even after realisation of God, he did not give up weaving. Whenever a cloth was woven he would say the cloth was not woven by him, but by Ram. He was totally absorbed in God-consciousness. In the same way, your actions also should be imbued with the Divine Power. In whatever field of action you may be placed, your actions should bear the stamp of Divinity.

2) So, when we keep our thought merged in the Divine Consciousness and when we feel one with the Divine then all our actions are Divine and not ours. This is real dedication. You see by this that actions need not be renounced, they only need be done with this consciousness and they would then become Divine.

Arjuna was asked in the Gita: "You need not give up action but make your actions

(continued from the previous page) Divine. Be a Divine worker realising that you are not the doer, but the doer is He who is an immanent universal Power". This state of complete surrender can come through continuous remembrance of God. This is a positive path, Some struggle to eradicate evil desires from the mind so that they can befit themselves for the realisation of God. This is not the way. The true way is to fill your mind from the very beginning with the thought of God, so that your mind may be surcharged with Divine light and joy to such a degree that the impurities of the lower nature will be washed away automatically. You cannot have in one place two things. Just as when you want one thing to be replaced by another, you have to push the other one away – which is a process of displacement – even so, let your mind be emptied of its low desires by filling it with the thought of God. If you bring light into any place, darkness will disappear of itself; so also with the bringing in of the thought of God will cause the thought of self to disappear. As His light gets more and more settled in the mind, the darkness that was within is automatically dispelled. It is not necessary to drive away the darkness because the sun is rising. The moment the sun rises, darkness is destroyed. Bring in the thought of God and the self will disappear because just as darkness and light cannot exist together, so self and God cannot be together.

The most important attribute you have to bring into your mind is that God is all-pervading. Freedom comes only when we know that we are not a body but an all pervading Spirit. The idea that you are merely an individual cut off from the rest of life, will disappear and you will feel one with all life. Ego will dissolve into that universal Self which is your real Spirit and existence.

3) When Pandavas were sent away to the forest, Kunti, mother of the Pandavas also accompanied them. She had to suffer in their company when wandering in the forest for 14 years. But from the very start when she found that she had to face the suffering she commenced taking Krishna's Name constantly. She would thus feel rapture and joy and forget all sufferings. Repetition of Krishna's Name enables her to bear the sufferings patiently and these sufferings ultimately, through the power of His Name, were transmuted into joy. Bhagawan was very pleased with her devotion and gave her Darshan and asked her to demand any boon from Him. Do you know what boon she asked? She asked for difficulties. "Why do you ask for difficulties?" the Lord asked. She replied: In difficulties, Oh! Lord, I remember you. Sufferings are no sufferings for me." For a man who is continuously remembering Him, there is nothing like suffering. Through suffering the man oasses to the higher consciousness in which he declares: "I have no suffering at all!"

We take an instance, a common instance which you all know. Mahatma Gandhi was in jail and along with him there were some criminals. They were always morose, and unhappy. Mahatma Gandhi was always smiling. It is not environment that is responsible for our misery, but our attitude of mind towards the external conditions. The external conditions of both the criminals and of Mahatma Gandhi were the same, but the attitude of mind of the one was different from that of the others. It is not the external circumstances that are responsible for your happiness or misery; but it is your state of mind that is responsible for them. If you are in tune with the Almighty, come what may, whether good or evil, fortune or misfortune, you will remain perfectly happy. The devotee will say: "Even in hell I can be happy by converting it into heaven by my joy." Mind in its own place can make a hell of heaven and a heaven of hell. So we are makers of our own hell and heaven. We ought to take everything that happens to us as for our best. Everything is determined by the Almighty power, who is all-love, all-mercy, and all-kindness. We take things in the wrong light and thus misery is brought on ourselves. Continuous remembrance of God will give us the right attitude of the mind to our external life.

Question: Suppose there is a man whose only son is drowned in a river. You say: "God does for the best"; will you always



(continued from the previous page) apply this formula?

Answer: There is no other way but to reconcile ourselves to the will of God. He will have to understand that what was perishable has perished, that attachment is a cause of sorrow. When a bereaved man understands this, he will seek a way by which he can free himself from attachment. One must find a criterion for one's life by which one can remain impervious to these external things. God rules over everything. By becoming in tune with Him, we rise beyond these opposites—happiness and sorrow, joy and misery. By continuous and incessant remembrance of God, our faith in Him will increase, It is an established truth that whatever God does is for the best. Pain is necessary to make us realize that there is such a thing as joy. If we are not conscious of pain, how can we strive for joy? Thus it is that consciousness of slavery leads us to freedom. So also, through sufferings, it is that we come to get the experience of joy. All this is necessary.

Question: If one is not happy in one condition, is it that he cannot be happy in any other condition?

Answer: That is true. He must be happy in all conditions. The questioner's happiness is dependent on external conditions. Such happiness is relative. The Divine happiness is not dependent upon any external conditions. It depends upon itself. It is a self-existent happiness.

(continued from the previous page) Some people come to regard certain possessions as conducive to happiness. If there is a change in those possessions, their happiness also changes. If you depend upon happiness that is not internal and independent, you will be disillusioned. Only this happiness will abide with you for all time. If you depend upon a perishable object for your happiness, it is incapable of giving you true happiness, because the object on which your happiness is dependent is by itself impermanent. Even if your happiness depends upon a certain state of Samadhi, that is also not permanent happiness. Happiness must be such as would be with us under all conditions and at all times. Whether we are in society or in solitude; whether we are active or inactive, under all conditions we must be conscious of that bliss within us.

Sahaj Samadhi: When you are in tune with the Truth at all times, 'sadhans have no importance for you; you have no attained your really normal condition. A thorn is used to remove another thorn from your feet, but when the thorn is removed, both of them are thrown away.

4) Will Swamiji tell us something about the greatness of the Name?"

"It is indescribable. The moment you realise its greatness you become dumb...Other paths lead you to self-realisation, but repetition of the Name takes you even beyond that. Not only you realise the Atman, but you see the whole universe as an expression of the same Atman...Some complain

(continued from the previous page) that they get no benefit from the Mantra, while others have found peace by taking it. Sugar is sweet but if you have fever, you do not find it so. To relish the taste of sugar you must drive the fever away. In the same way, the mind must be freed of the fever of desire before it can taste the sweetness of God's Name...The fact is that you must not take the Name mechanically. You must think of the attributes of God when you take His Name and should concentrate on them. Just as the whiteness and sweetness and fluidity of milk flash into your mind, the moment you think of it, the power and Love and Infinity of God should fill your mind when you think of him...Mind is the veil that hangs between the soul and God. By constant repetition of the Name the veil gets thinner and thinner, and finally disappears. You must go on till this happens...Several people ask Ramdas why he does not repeat the Mantra now. Formerly, it never left his lips. Ramdas tells them that the repeater is no longer there now; he has disappeared..."

"Had Swamiji attained the higher consciousness when he first left his home?"

"Ramdas was then possessed by a power greater than him. He was as helpless as a rat caught by a cat. He was moved by that power from place to place. He is now become one with that Power. The cat has swallowed the rat; there is no rat now but only cat."

"We have all come here to ask in your spiritual light. Swamiji must charge us

(continued from the previous page) with his Shakti.”

“when you go before a light do you have to tell the light to shine on you?

“Does a man who has attained Self-realisation remain in that state for all the twenty-four hours? Does he, for example, sleep?”

“Why not? such a man is God incarnate. He eats and drinks and sleeps and dreams. Only, he does all this as a master. He is not controlled by the three Gunas but he controls them.”

“Does Ramdas ever lose sight of Ram?”

“Never”

“Not even in his sleep?”

“No; it is one perfect bliss. Formerly, there were occasions when Ramdas missed the divine presence. He would then weep and grow wild but that stage is passed.”

“one must never get attached to the Guru’s person. Such attachment, once formed, is very difficult to get rid of. Ramdas had to be very difficult to get rid of. Ramdas had to be very severe and harsh with one of his disciples, in order to free her from such attachment. She could not live away from Ramdas even for half an hour in those days. Now of course she feels his presence even when he is miles away from her...Just as a plant cannot flourish under the shade of a big tree, the disciple cannot grow to his maximum height if he always lives with his Guru. To benefit fully, one must go away from the Guru for long periods...”

Swami Bharatanand came for a day and added to the joy of Swamiji and his Bhaktas.

(continued from the previous page) He asked Ramdas many questions. One of them was about the war between China and Japan. He wanted to know what Swamiji's attitude was towards such events. Swamiji told him that in the eyes of Ramdas every one was the same Self—there was no Chinese nor Japanese, neither good nor bad, He therefore looked upon everything as a pure event and a Lila oh God.

“When the present body wears off, will Ramdas come again?”

“Yes, he wants to; not because of any compulsion but for the Lila.”

“Does Ramdas get tired or bored when people worry him or feel dejected when his body is ill?”

“Ramdas enjoys being pestered by questions. As to illness, he was not well yesterday and the day before. You better ask these friends if he was dejected.”

And here Swamiji turned to us who were sitting by him and asked: “Did Ramdas look depressed or unhappy?”

“Swami Bharatanand's question is not regarding Ramdas' looks but feelings. How can we say if you felt dejected or not? You certainly did not look it.”

5) Lust, greed and wrath are verily enemies on the path of the spiritual aspirant, To destroy these passions, so far as they relate to the sensual feelings of the satisfaction of the ego, does not mean to turn into an inert log of wood.

6) Q. I am unable to succeed in Sadhana because of poor health.

R. Where there is a will there is a way. Eternally grumbling over our condition will

(continued from the previous page) not avail us anything. We must with unshakable determination, put our shoulders to the wheel. The seat of all disorders is an uncontrolled mind. If you, with earnestness try to bring the mind under subjection, you can certainly do so. You are not weak. If you think that you are weak, you will ever remain so. Assert your inherent divinity and draw strength from the infinite power lodged with you. Crying and wailing won't do. Through the control of mind you can destroy all the diseases of the body. A diseased mind is responsible for the disease of the body.

7) What then is the way of freedom? In the natural sphere in which God has placed you, you have to attain liberation. This devoutly longed for consummation is effected by an entire dedication of all your actions to the world controlling power—God. By this method alone you will be free from the tangle of action and remain perfectly at peace in the still and immutable spirit of God. So the secret of action lies not in rejection of action but in self-surrender, i.e. surrender of your ego who links you with action and causes thereby the restless and passing emotions of joy and grief.

8) The heart is the seat of our vital, emotional and spiritual being. Only when we meditate upon the Supreme Lord at this centre of our life we could transform ourselves into the Divine essence and light. The root of ignorance is in the heart.  
By

(continued from the previous page) the axe of knowledge we have to cut off this root at this point only. This is the place where from the ego consciousness works; displace it by the thought of the Lord—the all pervading eternal Reality, then the individual life is realized to be one with the Universal Truth. To behold God the process is to look within and then outwards. Raise every wave of your heart so as to sublimate it into your Divine existence. Bear in mind—God is not local but cosmic Reality. Meditate upon Him only as such.

8) Q. I am uttering Ramnam but cannot control the restless mind. It is always wandering.

A. It is natural at the beginning. You will find that it is extremely hard to arrest the restless nature of the mind. But by gradual practice and a cultivation of the spirit of surrender to the will of God in all matters, you will gain complete peace. So take heart and have whole-hearted trust in God. Don't worry. Go on with the practice.

ANILBARAN ROY: SELF-DISCIPLINE BY AUROBINDO'S METHOD@@

1) One who has not controlled his own self and has not conquered his own defects, cannot expect to conquer and control the forces of the world. It is by practising self-conquest that we learn how to conquer the world.

As long as we have not removed our imperfections

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@@ In the magazine: "Vision".

(continued from the previous page) and transformed our instruments, our work in the world is bound to be full of mistakes and failures. The intuitions we receive from above will be confused by the wanderings of our mind; the impulses we receive from Thy will, will be distorted by our egoistic desires and attachments, and though Thy divine force descends into us, through our own obstruction and rapidity it may lead to disasters instead of victory. So we must not meddle with the affairs of world, until by practise and discipline we have made ourselves free, pure and plastic instruments of the divine will; we must confine ourselves only to such work under Thy direct guidance, as will serve to mould and transform us.

Before we venture to work upon the world, we have plenty of work and more to do within ourselves. We can easily recognise the false and lower movements in us, and can constantly invoke Thy will and force and light, in order to correct and transform them. It is thus that we can practice our union with Thee and steadily turn ourselves into perfect instruments in Thy hands for the victorious performance of Thy will in the world.

It is good, that all my latent weaknesses and defects should be thus brought out and placed before Thee; as Thy light fall on them, they will be corrected and transformed. It is not really a divided life that I am living; my whole life is forming round Thyself; nothing else can have any real allegiance from me. The old movements that still persist, besides those purely mechanical,



(continued from the previous page) are suffered to have their play on account of their supposed insignificance, or they come in plausible disguises as being sanctioned or originated by Thee. With more light, more alertness, they are bound to disappear leaving Thy sway absolute in me.

My allegiance to Thee, rises spontaneously from the depths of my being.

3) We are never deceived so badly as when we deceive ourselves. By vigilance we can protect ourselves against deception from outside, but when we deceive ourselves our whole life becomes full of falsehood. We cannot always stand guard on ourselves; indeed our own self may be our worst enemy.

Subtle are the ways in which our nature plays false with us. We think we believe things which we really do not believe. We really believe things which we think we do not believe at all; we pretend to do what we are not; we really are what we pretend not to be. We know things to be wrong, yet somehow justify them to ourselves; we know things to be right, yet persuade ourselves against them. Under such circumstances truth will have no chance in us.

As long as we depend solely on our own mind and intelligence, we shall never be completely free from this dark play of self-deception. Our hidden desires and attachments will pull the string from behind and divide our intelligence against itself. We must rise above our egoistic desire-soul and stand on the higher Self which is the real truth of our being. Established in the immutable peace and infinite freedom and

(continued from the previous page) and absolute purity of our true universal Self, we must entrust to the divine our whole nature with all its truth and falsehood, its right and wrong, its good and bad. The only way of escaping from self-deception is to surrender ourselves completely to Thee.

4) To preserve peace and equanimity under all circumstances and at every moment of our life, that is an essential condition of our progress. Light and power and joy will manifest only on a solid foundation of all-pervading peace.

And peace is the real truth of our being all perturbation and restlessness being only a movement of falsehood, a perversion of our true nature. Our true self is eternal and immutable, it wants nothing, desires nothing, is full and complete in itself, enjoying its own delight of existence—unmoved and immobile, it supports all the movements in the universe. It is the ego in us, our lower self, which is at the mercy of every passing current in life, drifting helplessly, moved and tossed by every wave. We must free ourselves from this ego and stand on the immutable peace of our true Self—that is the first essential condition of a higher divine life.

Established on this peace, firmly refusing to be moved by anything, that may come to us or happen to us, we must always look up to Thee, to manifest our true nature. When Thou hast willed to uplift us, to give divine life, what fear, what anxiety need we have?

(continued on page 253)

CHARLES BAUDOIN: SUGGESTION AND AUTOSUGGESTION

1) Of fundamental importance to success is the recognition of what Coue terms "the law of reversed effort," the law that so long as the imagination is adverse, so long as a counter suggestion is at work, effort of the conscious will acts by contraries. We must think rightly or rather must imagine rightly, before we can will rightly."

2) The educational applications of the teachings of the New Nancy School are, if possible, of even greater interest and importance than the curative applications. It is not always easy to separate the two categories, for from a wide outlook the mentality of the majority of "normal" human beings, the products of what passes today by the name of education and the outcome of the suggestions of our exceedingly rudimentary social environment, may be said to have an essentially morbid quality and to need all the relief that can possibly be given by the healing art. Consequently the apostles of the new psychology, the Freudians equally with the pupils of the New Nancy school, are educationists as well as therapists.

3) Let us consider the well-known phenomenon of 'fascination', where the attention is so completely captured by an object that the person concerned continually returns to it in spite of himself. In certain neuropathic subjects, fascination displays itself in an aggravated form. But normal persons can grasp what we mean by fascinations when they

(continued from the previous page) think of the attraction caused by luminous point. A still better example is the auditory fascination exercised by a door banging repeatedly during the night, so that we cannot help listening for the recurrence of the sound. We cock our ears as we wait for its coming; and we curse the door that keeps us awake, not so much by the intensity of the noise as by the fact that we are continually on the alert.

What has happened? The first thing is the working of spontaneous attention. The isolated noise, breaking the silence of the night, naturally attracts the ear. Then, our attention recurring again and again to this noise, we imagine that it is impossible for us to refrain from attending. Next, the idea materialises (here we have suggestion at work), and in fact we are no longer able to withdraw the attention. We have spontaneously suggested our own impotence.

We now make repeated efforts to release the attention from the object which fascinates it, but at each successive effort we feel that our powerlessness becomes more evident. Here is the remarkable point: the effort counteracts itself, turning to the right when it wishes to turn to the left; our effort spontaneously reverses itself in accordance with the idea which actually dominates the mind and which has become a suggestion—the idea of impotence. In a word, the more we wish, the less are we able.

We shall see later that a definite law is here in operation. The characteristics just described as attaching to spontaneous

(continued from the previous page) suggestion will stand out far more clearly when they have been evoked as it were to order, by means of reflective or induced suggestion.

4) From fascination we pass by an easy stage to obsession, which is nothing more than a mental fascination, a fascination by images, memories, ideas, from which we cannot free the mind, simply because we think we cannot free it and because this thought becomes a suggestion. The fixed idea is only the ultimate degree of obsession. Moreover, obsession and fascination, which become more overwhelming at every effort made to dispel them, can be dispelled by a reflective autosuggestion or by an induced suggestion.

5) What a difference do we find between the case when we think of a fall as we are walking at ease along the ground, and the case when the same thought comes to our minds, on the top of a cathedral tower? The difference is that in the latter instance the idea of danger is inseparable from the idea of the fall. We are afraid. When we say this we lay a finger upon the crucial factor of emotion, which is the main cause of the majority of spontaneous suggestions. In the case now under consideration, this emotional factor is peculiarly conspicuous; but it is by no means absent from the suggestions previously considered. Obsessions and neurasthenia are sustained by a perpetual accompaniment of emotion, sometimes acute, sometime massive; and they find an appropriate soil in persons of a highly emotional disposition.

## CHARLES BAUDOIN: SUGGESTION AND AUTOSUGGESTION

Let us bear in mind, henceforward, this close tie between emotion and spontaneous suggestion. The attention which is the primary cause of spontaneous suggestion is an affective state, and is not purely intellectual. Spontaneous suggestion, like emotion, seizes us without our knowing why. In nothing are we more passive, more carried away despite ourselves. Vertigo is typical of such suggestions; and suggestion itself, in so far as it enters the realm of consciousness, is a sort of vertigo. In so far as it enters the realm of consciousness—this reservation is indispensable; for in many instances the process takes place in the sphere of the subconscious, and the subject is aware of the result alone.

6) We should make the reader understand the frequency of spontaneous suggestion. These examples must not be presented in disorderly array. A simple classification is the following:

A. Instances belonging to the representative domain (sensations, mental images, dreams, visions, memories, opinions, and all intellectual phenomena);

7) In the representative domain, the fact of suggestion can be expressed by a formula which will at first seem a strange one, namely, 'The idea of an idea gives birth to this idea'. But what is the idea of an idea? Is it easy to distinguish the state "I think" from the state "I think that I think"? Spinoza believed that the distinction could be drawn, and he spoke of the idea of an idea, of the idea of the idea of

(continued from the previous page) an idea, and so on, as if they were realities he had seen with his very eyes.

8) The ordinary newspaper reader, the man-in-the-street, is continually circulating these "hearsays, without professing any credence in them? Nevertheless the newspaper reader's opinions are based upon the falsehoods he reads in his favourite paper. He does not realise it, but such is the fact. The grain planted in him when he read, has germinated in the subconscious. He has made up his mind, and he believes that his opinion is established upon reason.

9) While suggestion can thus create wholly imaginary sensations (hallucinations, in fact), still more easily and still more frequently does it give rise to partial hallucinations by transforming real sensations to make them correspond to a fixed idea. From among our real sensations, we select those which conform most closely to the image pre-existing in our mind; between the sensation and the image there takes place a compromise, a more or less complete identification. Thus, when we are expecting a visitor, above all when we are awaiting his coming with some anxiety, the crackings of the wood in a piece of furniture or the blows of a hammer in the distance are mistaken by us for the sound of his footsteps on the stair.

10) When a tendency becomes greatly accentuated, we speak of it as a passion. This is exclusive; it occupies the entire being; it is an effective obsession, and suggestion plays the part that it plays in all obsessions. Before it, we are passive, we

(continued from the previous page) are accustomed at our own weakness, and this makes us yet weaker and yet more passive.

Passion has been compared to a fixed idea. Charles Renouvier has thoughtfully termed it "mental vertige." In any case, when we wish to compare passion with other psychological phenomena, it is the phenomena of suggestion which present themselves to the mind.

11) Mena and doings of everyday life, the utterances made in the most casual conversation, are powerful revealers of what, quite unknown to the subject, is going on in the subconscious. These phenomena, these doings, these utterances, are a clue to all that is most vigorously censored, to all that is hidden in the abysses of the mind.

12) When we set out to do something with the preconceived idea, or with the fear, that we shall be unable to do it, everything will happen as if we were trying not to succeed. Unwittingly to ourselves, our dominant idea will inspire all the sayings and all the doings that are necessary to counteract our ostensible purpose.

13) In all ages, unofficial healers have obtained remarkable results in all cases where orthodox medical skill has failed. This gives cause for thought. How do these healers effect their cures? They do not directly apply suggestion as reputation, due to chance or to legend; people believe in them; and they make use of fantastic methods, whose strangeness and illogicality



(continued from the previous page) arouse a sense of the marvellous, producing in the patient an emotional state which facilitates the working of autosuggestion. In these conditions, faith cures.

We have no right to deny the reality of "animal magnetism," or to deny the curative effects of "absent treatment," but there can be no question that many of the cures attributed to animal magnetism or to absent treatment are in truth the outcome of spontaneous autosuggestion.

Coue has proved this over and over again. Telling a patient that he will think of him every evening at a fixed hour, he requests the sick man to collect his thoughts at the specified time, and to put himself in mental rapport with his doctor. The value of the treatment, he is told, will speedily become apparent. The patient obeys orders. At the appointed hour, Coue is gardening or fishing. Nevertheless, after a few "sittings," a cure ensues.

14) It is usual to insist upon a fixed idea, a haunting, an obsession, as the starting-point. The mother's spontaneous attention has been obstinately fixed on an image, and by a delicate and complicated motor process this image is realised within the organism. There can be no doubt that the occurrence is favoured by the heightened emotional susceptibility characteristic of pregnancy. If we compare suggestions of this order with those realised during hypnotic sleep (such as the case reported in the Introduction), we see

(continued from the previous page) that whereas we were formerly concerned with functional changes, we now have to do with organic changes. Here, then, autosuggestion is at work in all its power.

15) From dermographism we pass to Stigmatisation, the latter being merely a variety of the former. Stigmata appear on the skin of certain mystically inclined persons, appear in the places where Christ was wounded. These phenomena can be reproduced experimentally. As regards spontaneous stigmatisation, we are not solely dependent on the account of semi-legendary figures in remote antiquity; accurate observations have been made upon modern stigmatists, like Louise Lateau and Catherine Emmerich, with sphygmographic tracings and other precise details. In the case of Catherine Emmerich, the circulation was directly controlled by autosuggestion, the blood being distributed as it would have been disturbed in an actual crucifixion.

16) Instead of speaking of the miracles of the "will," Duchatel and Warcollier should (with O.S. Marden) have referred to the miracles of "thought." Failing this, they should have made it perfectly clear that the will of which they write corresponds to what Schopenhauer termed the "unconscious will," so that the Schopenhauer termed the "unconscious will," so that the subject has the impression that what happens takes place outside the domain of his will, by a purely spontaneous process.

17) Many persons are quite independent of the use of alarm clocks or other means of being called in the morning. When they are

(continued from the previous page) going to sleep they think of the hour at which they wish to rise, and they invariably wake at the appointed time. Others attempt this plan, and fail. For everything depends upon how the "thinking" is done. This word gives us no information as to the precise condition in which those persons who succeed in waking when they desire had spontaneously placed their minds overnight. But by the use of reflective suggestion, everyone can "think" in the right manner, and can with all requisite precision repeat this elementary experiment. Furthermore, without quitting the domain of spontaneous suggestion, there are few children who have not performed this same experiment on themselves when they have gone to sleep some evening obsessed with the thought of a great joy awaiting them on the morrow (for instance the early start for a holiday journey). A child unable to wake at eight on ordinary school days will on this occasion be wide awake at five, ready to jump out of bed. The subconscious never sleeps, and in the subconscious the prospective joy has been at work all night.

18) Thus, the idea we have in our minds when we fall asleep may be the starting-point of a suggestion which continues to operate during sleep. Certain dreams, certain nightmares, inspired by what we were reading before went to bed, afford additional examples.

19) As a part of some of the religious of antiquity, there was practised the art of invoking dreams which the subject ascribed to the gods, being unaware that he had caused

(continued from the previous page) them himself.

20) It may be supposed that the subconscious has intuitively grasped the imminence of certain lesions, the significance of certain organic predispositions; that it has deduced, has concluded, and has revealed its conclusions in the form of a dream. Even if this be so, it does not necessarily follow that the dream foreshadows the oncoming of an inexorable fate. It is no more than a suggestion favouring the realisation of something that was perhaps threatening; but a counter suggestion may avert the trouble.

21) The presentiment does not determine the future, for it may be neutralised by a counter suggestion, as we have already learned, and as we shall learn still more convincingly by and by.

Even when the subject has dreamed of events which subsequently come to pass, we must not be too ready to infer that the dream was "prophetic". Still less must we plunge into metaphysics; still less must we make the facile affirmation that absolute determinism is experimentally proved, saying that whatever is written is written.

22) The idea which is in the subject's mind just as he falls asleep, undergoes ramification during slumber; it becomes associated with other ideas requisite for its suggestive realisation; during the period of sleep, and unknown to our conscious ego, complicated mental operations are performed.

For instance, we fall asleep puzzling

(continued from the previous page) over a sum, and wake to find it solved. The concentration of the attention before going to sleep has here determined the suggestion. Sometimes, as soon as the answer is found, it appears to the sleeper in the form of a dream, as when a number shows itself to him written on a blackboard. In other cases it wakens the subject in the middle of the night.

22) Emotion, it might be said, instantaneously raises an idea to the boiling point, intensifies it to the degree when it can become an effective force.

23) We should keep watch on our spontaneous autosuggestions; we should track them to their lairs; we should, as the English phrase is, "control our thoughts," checking the "undesirable" ideas which would transform themselves into noxious suggestions (ideas of weakness, poverty, impending misfortune, illness). We should abstain from attempts to learn the future by consulting mediums and clairvoyants, whose fantastic prophecies will germinate in our minds into veritable suggestions, and will tend to realise themselves, so that a prophesess of misfortune may perchance prove an unwitting criminal. Furthermore we should make it a rule to talk as little as possible about our ailments.

24) Emotion plays a considerable part in the production of suggestions. We think, above all, of faith cures, of cures due to faith in the healer; and we remember that faith heals in proportion as it is an emotional state.

25) Voluntary effort essentially presupposes the idea of a resistance to be overcome. It comprises both action and reaction. The two notions are simultaneously present at the moment of the effort. If, then (and this is matter of the first importance. I concentrate voluntary attention on an idea, which implies my making an effort, I am simultaneously conscious of an action towards this idea, and of a resistance in consequence of which the idea continually tends to escape me, so that I must unceasingly recall my wandering attention. According to Maine de Biran, the consciousness of effort synthetises that of the ego and of the non-ego. We may add that, in the effort of voluntarily attending to an idea, our consciousness embraces at one and the same time thought and non-thought; or, Let us say, our state of mind synthetises, on the one hand, the idea, and, on the other hand, the resistance which this idea has to being thought. Attention, as Ribot has shown, is never stable. It is an unceasing, return of the mind to the object of attention.

26) How to realise the conditions wherein the desired suggestion will come into being with the minimum of effort. In other words, we have to find an equivalent for voluntary attention (in the sense in which physicists speak of the mechanical equivalent of heat), to discover a condition in which there will be no voluntary effort, or at least one in

(continued from the previous page) which voluntary effort will be minimal, but which will none the less be quite as competent as attention to keep our mind occupied exclusively or almost exclusively with a particular thought.

In practice, this problem was partially solved by all those who, consciously or unconsciously, were pioneers in the use of autosuggestion. They one and all refer more or less explicitly to a peculiar condition, to which various names have been given. To mention a few of these: Lie-bault speaks of charm; writers of the American and British schools, of concentration Payot, the educationist, of meditative reflection; Paul Emile Levy, of Collectedness (*recueillement*); Bonnet of autohypnosis.

These authors do not all refer to precisely the same condition, but in every case the state of which they speak is more or less akin to sleep. It is characterised by complete or partial immobility, and by partial suspension of some of the mental faculties.

27) The subconscious (the term does not mean an "inferior or subordinate consciousness," but a "hidden consciousness," a consciousness that lies at a lower level than the familiar consciousness of everyday life), is comparable, to use Pierre Janet's simile, to the deeper geological strata, those covered by the superficial and only visible stratum, to which latter our ordinary consciousness may be compared.

Psychoanalysis has definitely proved that the subconscious is revealed in sleep that during sleep what has been repressed rises once more to the surface and becomes manifest in the form of dreams which can be remembered in the waking state. We know, moreover, that the dream is a flow of images infinitely swifter and more copious than the flow of the waking consciousness; we know that in a minute the dream consciousness traverses scenes in which the duration of several hours is simulated. The faculties of inhibition, decision, effort, ratiocination, will, and voluntary attention, appear to be abeyance more or less; and everything happens in the dream consciousness as if these faculties, which during the waking state slacken the mental flow, had withdrawn their restraining influence.

But, quite apart from sleep, there are fairly stable conditions in which, though the superficial consciousness is not wholly suppressed, there is a tendency to the outcropping of the subconscious. First of all comes the state betwixt sleep and waking, just before we fall asleep, and just before we are fully reawakened. In the daytime, again, we have the various conditions usefully subsumed under the name of reverie, which are in fact a miniature dream, a waking sleep. In reverie we abandon the struggle for life, we cease to control our thoughts, we give them free rein; once more the repressed rises towards the surface, there are waves of sadness or desire, deceptive



(continued from the previous page) images surging up from the depths of our being; so closely do these resemble dream images, that psychoanalysis turn them to equal account, discovering in them the disguised and symbolical expression of everything that we refuse to avow to ourselves. To sleep, declares Bergson, is to become disinterested. In like manner to dream is to disinterest oneself from immediate material activities.

28) Since the condition which favours this outcropping is one of release from tension, one of relaxation of attention and inhibition, all the causes which predispose to such relaxation may promote the outcropping of the subconscious. The effort of attention is a muscular effort which, like all muscular effort, induces fatigue more speedily in women than in men, so that relaxation ensues earlier in the former.

29) There are certain persons whom we look upon as persons of "weak temperament" because they are autosuggestible and because they are continually the victims of pernicious autosuggestion. But from the day when the key to suggestion is given them, the force which was fighting against them becomes their best ally, and we see that these same individuals perform prodigies of energy.

30) In certain emotional states the rapidity of the stream of consciousness recalls what occurs in dreams. Emotion is likewise an instigator of images, a condition in which the inhibitive faculties appear to be thrown out of gear. This is especially

(continued from the previous page) noticeable in the poet, for the images flow from his pen more spontaneously, more vigorously, and more rapidly, in proportion as his emotion is more intense.

31) At moments when we have a little leisure, when we are free from the pressing demands of outward activity, at times when we have a right to repose, let us abstain from the search for some futile distraction, let us refrain from absorbing toxins from the newspapers, and let us, instead use our spare time for the education of the outcropping. Let us practise ourselves (nothing is easier or less tiring) in summoning the subconscious, without going to sleep, but so as to become accustomed to these mixed states, wherein the ordinary consciousness is not completely annulled, but wherein it ceases to form a rigid cortex and becomes a transparent veil. In place of seeking repose in distraction, which rests the attention by changing its object, but continues to keep the attention employed; let us seek repose in relaxation, in which the attention no longer tries to fix itself on anything. Then the most inward, the most repressed conditions, begin to pass through the mind in the form of evanescent images, of mobile and rapid reveries. This will at the same time teach us to avoid making any effort, and effortlessness is a habit we must acquire if we are to practise autosuggestion. A good way of bringing about the requisite relaxation of the mind is to immobilise the body, or, to speak more strictly, to relax the muscles,

(continued from the previous page) for muscular relaxation seems to generalise itself and to promote the relaxation of the muscles of attention. Any kind of meditation in which we withdraw into ourselves without making too much effort to think, is a form of outcropping.

It will also be understood that when we recommend that relaxation should be substituted for distraction, we do not, in speaking of "distractions," think of those higher forms of art to which this term is often improperly applied. Etymologically, to distract signifies to draw as under, and applied to our minds it means to draw the mind from one thing to another. But true art has a very different function, It helps us to live within ourselves; it helps the subconscious to rise to the surface. In the passivity, in the hypnosis (as Paul Souriau terms it), into which we are plunged by the contemplation of a masterpiece we have perhaps the best, the most ideal example of outcropping.

Artistic education, everything which promotes the general culture of the imagination, everything which teaches us to dream to withdraw so effectually from the outer world that it no longer seems to exist for us (but without the voluntary effort that accompanies reflection properly so called)—all these things bring about the education of the outcropping.

32) When Baudouin speaks of the muscles of attention, he is thinking mainly of the optic muscles which come into play when we fix our eyes on anything to which we attend. This is based on Ribot's demonstration that

(continued from the previous page) the effort of attention is a muscular effort.

33) The state of outcropping induced by a willed (but not voluntary) relaxation constitutes what we shall speak of as collectedness (*recueillement*). At first sight there will seem to be a contradiction between these two terms, collectedness and relaxation, but the contradiction is apparent merely. As soon as the attention is relaxed, it becomes possible for all our inner life to flow together, to collect itself within us. Attention, if you like to phrase it thus, is dispersed over a large number of states of consciousness; but, conversely, these states are gathered together under the mind's eye, in so far as they can be gathered together. It is in this sense that we are "collected." We have gathered up our states, as the ears of corn are gathered up to form a sheaf; or rather, they have gathered themselves together into a sheaf.

34) Let us, therefore, practise relaxation whenever we can. With habit, it will grow increasingly familiar. The subconscious will become more neighbourly, and will answer more quickly to our call, without our finding it requisite to fly to any narcotic. The habit of collectedness will enable us to dispense with the use of opium, of alcohol, or of the still more soothing tobacco.

To facilitate this collectedness, at the outset at least, we must by preference choose conditions in which we shall be disturbed as little as possible by external stimuli;

(continued from the previous page) we must select moments when silence prevails around us. Whenever possible, the body should be motionless, the muscles relaxed; we lie on a couch or lean back in a comfortable armchair; we close our eyes. For exercises in collectedness these conditions are more or less optional; but they are essential when autosuggestion are to be made. Thus we shall realise the maximum of relaxation; thus we shall attain the highest possible degree of collectedness.

35) Collectedness however, with the relaxation and the outcropping which characterise it, is no more than a preliminary stage. We have to realise a state in which thought is sufficiently intense or sufficiently exclusive to make its power felt by the origination of a suggestion. But in the reverie which issues from relaxation thought is scattered, mobile, and in a perpetual flux.

Now, if we are in this condition, what happens when our attention is claimed by a new stimulus, as for instance by a noise, or by some haunting thought which returns like the shooting of an intermittent pain? Something very remarkable takes place, and in current parlance we are said to awake from our dream. The moving swarm of mental images suddenly vanishes, as when the lighted pictures vanish from the cinematographic screen. We are confusedly aware that a moment before we were in a world abundantly stocked with mental life, but we have forgotten what was passing in that

(continued from the previous page) world. A few only of the more striking images continue to emerge from the void; they are fleeting outlines, disconnected and lifeless. Thus, without transitional stages, our consciousness steps abruptly from marked expansiveness to an extreme contraction.

36) The same phenomenon is still more conspicuous when we awaken from a sound sleep. The dream upon which our mind was occupied usually lapses into complete oblivion. Yet, as everyone who has practised the analysis of his dreams is well aware, the dream was there. So instantaneous, however, is the oncoming of oblivion, that many persons believe they have not dreamed; and the moment of waking is practically a moment of mental vacuity, when consciousness takes an entirely fresh start. The mind is like a stagnant pool; in the absence of any fresh current images and ideas, it tends to remain stable. We are justified in describing the condition as one of mental immobility, of monoidism. Here we have a mental state wherein attention, with infinitesimal effort, realises an exclusivism, which in the normal condition, can be realised solely at the cost of considerable effort. To this state, for which collectedness has paved the way, we may give the name of concentration, a term which, in the sense above defined, now forms part of the vocabulary of the subject under discussion. But if we use this word, we must define it more carefully

(continued from the previous page) than do the Americans, who sometimes identify concentration with close voluntary attention, and sometimes with relaxation, so that in the end the term becomes quite unmeaning. The confusion arises out of the very nature of these various conditions which border upon one another so closely, and which pass into one another by brusque transitions at times, so that at first sight it is not always easy to know with what we are dealing.

37) The idea is, as it were, folded back upon itself, and maintains itself in the field of consciousness without any sensible effort on our part. In these conditions there is spontaneously secured that intensity of the idea which we set out to look, To realise this condition, we must begin by realising the preparatory outcropping, either by the deliberate attainment of collectedness or else by turning to account the spontaneous outcropping which characterises the passage from waking to sleep and from sleep to waking. At such a time, we must, with the minimum of effort, permeate the mind with the idea of the desired modifications. Autosuggestion during the moment of first waking and during the last moments before we go to sleep is particularly valuable – the latter above all, for the machinery then set in motion has the precious assistance of slumber.

38) It becomes more potent because it is easier. And the reason why it become easier is that the effort to think along the desired lines, which is still appreciable

(continued from the previous page) at the outset, becomes insignificant as soon as, by practice, we have acquired the requisite suppleness. The "muscles of attention," like all the muscles, speedily become habituated to their task.

This teaches us that if, as we have pointed out, training in relaxation is indispensable, training in effort none the less has its uses. One who has accustomed himself to making great efforts during the ordinary waking state, and more particularly one who has accustomed himself to making great efforts of attention, will find that the slight effort of contention comes much more easily to him than it comes to other people, and that for this reason contention will more speedily attain its end. It follows that the various "exercises in concentration" in the waking state, exercises recommended by American authors, are by no means devoid of value.

39) To render suggestion efficacious, we shall therefore choose, by preference and on principle, the moments betwixt sleep and waking, either before or after slumber. At such times, beginners will often find that contention is weak or unstable; that the idea of physical or mental improvement, instead of remaining in the mind, is speedily dissipated. The experimenter lapses into reverie, and in an instant the vagrant mind is thinking of anything in the world except what is desired. Sleep is too close at hand, and relaxation predominates over contention. If this should happen,



(continued from the previous page) the subject must for a time practise collectedness in the fully waking state. The condition, in this case, is less profound; but the experimenter is fully conscious of what he is doing, and is therefore master of his thoughts. We should take the opportunity of suggesting to ourselves that hence forward the morning and evening suggestions will be more easily realised, and that the desired state will come into existence spontaneously. If we find, in this waking collectedness, that the difficulty still continues, it will be because we have not sufficiently trained our powers of attention.

40) We shall attain perfection if we reiterate the suggestion, making it an absolutely regular daily practice. As with all such training, muscular or mental, this regularity is the first of all essentials; and the student need not be disheartened by his clumsiness in the early stages.

41) Outcropping, somnolence, even sleep, can be brought about by a means which we have not hitherto described, namely by, immobilisation of the attention. When the attention has been immobilised for a long time upon a single object, it relaxes itself spontaneously, in part from loss of interest, and in part, doubtless, from fatigue.

In summary classification, it may be said that there are two main kinds of immobilisation of the attention: 1. Fixation 2. Seesaw.

In Fixation proper, the attention is exclusively

(continued from the previous page) or almost exclusively occupied by a single sensation. In the case of vision, for example, this may be the contemplation of a luminous point, a vivid sensation which has an attractive influence, standing out in a privileged manner against a confused or dark background. In the case of hearing, it may be some monotonous and continuous stimulus, like the roar of a waterfall or the confused noise emanating from a great crowd.

As to immobilisation by seesaw, we have examples of this in the noise of the waves beating on the shore, where two splashing sounds of different pitch answer one another in an alternating song; in the tick-tack of a pendulum, where the alternation is between sound and silence; in lullabies; and in any kind of regular rhythm. As Bergson puts it, the attention "oscillates between two fixed points" between two haunting sensations continually repeated.

42) We shall see that the characteristic fact, in the great majority of cases universally described by the name of hypnosis, is the preliminary immobilisation of the attention. Obviously, when autosuggestion is our aim, the hypnosis must not be pushed to the stage of profound sleep, in which we shall no longer be able to control the direction of our thoughts. But a moderate degree of hypnosis may be recommended for this purpose.

The presence of watch or a clock not far from the ear has a lulling influence. On suitable occasions, we may take advantage of the neighbourhood of a waterfall, a stream, the seashore; or we may, in more modest fashion, turn to account the drip from a water-tap that is imperfectly closed. Or, in a dark room, we may fix the gaze on a luminous point, on the motionless flame of a nightlight, or on the flickering fire-light.

43) It matters little what process is chosen, or what simultaneous processes are employed. The value is not to be found so much in this or that recipe as in the principles of which they are the respective applications. Each one of us can think out for himself new and more practical applications, better adapted to the circumstances. The governing principle is the immobilisation of the attention, either by fixation or by seesaw.

But, above all, we must be careful that the possibility of using physical adjuvants does not make us the slaves of outward circumstances.

44) We must be careful to note that immobilisation of the attention, if it is to produce its proper effect, must, be carried out with no sense of strain; we must be able to maintain it with the minimum of voluntary effort. In fact, when we have to do with external sensations of the type described above (the luminous point, the waterfall, etc.), our attention is in the

(continued from the previous page) end held in spite of ourselves. An effort, rather, is needed to disengage it. The flame of the nightfall will have produced the requisite impression when we find ourselves contemplating it in a state of mind which we wish only to prolong. We are doubtless able to turn our eyes away, but we have no desire to do so.

45) Since it can be induced by immobilising the attention on a mental state, why should we not choose, for this mental state (in preference to the bead-telling or to the counting), the very idea which is to be the object of the suggestion?

There is, in fact, no reason to the contrary, provided that the idea fulfills the requisite conditions, provided that it holds the attention rather than the attention holds it. We must be able to think of it mechanically; ere long in spite of ourselves, as if we were obsessed by it; in the same way as that in which we listen to the sound of running water.

A very simple means of securing this is to condense the idea which is to be the object of the suggestion, to sum it up in a brief phrase which can readily be graven on the memory, and to repeat it over and over again like a lullaby. The state of hypnosis there upon ensues, with the effortless contention characteristic of the condition. We pass unawares into the preliminary stage of hypnosis. Relaxation occurs without our noticing it; reverie is neutralised by the presence of an idea which makes around itself a mental void. The

(continued from the previous page) states we have analysed above are now synthesised into a single state which shares the characters of them all; which exhibits phases recalling now one, now another; but which differs from each. This condition is one of preeminent autosuggestibility. If we graft it upon a condition of spontaneous outcropping, as upon the morning and evening states bordering upon sleep, we shall obtain maximum results.

46) With training, the attainment of these states will become increasingly easy. After a time, the subject will find that he need merely close his eyes to secure a sufficient degree of these states. When time and opportunity are lacking in the daytime, detailed suggestion may be practised on first waking in the morning and general suggestion the last thing at night. After he has practised voluntary training for a few sittings, he will probably be able, in the fully waking state, to master his thought, to guide it, to concentrate it, to isolate himself completely from the outer world."

In this manner we may isolate ourselves more or less perfectly in a tram, in a waiting room, whenever and wherever we have nothing particular to do and we feel that boredom is imminent. Even without closing the eyes we shall be able to isolate ourselves in the street, in a crowd, during a country walk, etc. Though at first we require to be surrounded with an atmosphere of calm, this becomes less and less essential. In the end we shall

(continued from the previous page) find ourselves competent to isolate ourselves to some extent even in a tumultuous assembly, and when the conditions are extremely unfavourable. When a man is prey to an idea, the outer world no longer matters to him. We can produce it at will; we must learn how to do this, and how stop the process when it threatens to become absurd or dangerous.

In a word, without making the practice of inward isolation at odd times a matter of daily obligation, without making it a task super added to other tasks and increasing the burdens of the day, we can encourage the practice of self-isolation whenever suitable opportunities offer. However rarely we are able to do this, each time will be valuable as far as it goes. On the other hand, when we feel that, as a preliminary, we must train ourselves in exercises of attention we shall find it well, for a time, to do these exercises regularly.

But regularly, daily, without a single exception, we must practise concentration in the morning and the evening. Through regular performance, it will become a confirmed habit, and its technique will be steadily perfected.

47) If finally, at any time during the day we should be seized by some physical pain or should be affected by some undesirable mental state (an obsession, a phobia, a disagreeable reminiscence or a gloomy foreboding, etc.), Coue guided by experience,

(continued from the previous page) advises the following course:

Attain collectedness, in the best possible physical conditions, as by sitting in a comfortable armchair, motionless, with muscles relaxed and eyes closed. Localising the suggestion, so to speak to the matter in question, we say (inaudibly if needs must, but at least making the appropriate movements of articulation with tongue and lips) these simple words, "It is passing off," reiterating them rapidly until the trouble, if not cured, is at least sensibly relieved.

48) But here, as always where suggestion is concerned, the finer shades are of the utmost importance. For example, success would be far more dubious were we to employ the formula "It has passed off," or "I have no pain." The trouble being actually present, bluntly contradicts the assertion each time it is made. On the other hand, the elastic formula "It is passing off" does not arouse an internal protest. Furthermore, the words must be repeated very rapidly. "There is no harm in gabbling," Coue tells us. If between our successive affirmations, "it is passing off," we allow an interval of several seconds to elapse, there is time for us to think ten times over, "it is not passing off." In that case we may be surprised to find that the trouble is getting worse instead of better. As we are pronouncing the words, under our breath if this is necessary, but out loud if there is no hindrance to doing so, we should be carried away by the whirlwind of their speed, so that

(continued from the previous page) there is not a free moment for the contrary assertion. The beneficent thought must not allow the maleficent thought to get a word in edgewise.

When the pain or the undesirable mood has persisted despite our best endeavours, we should renew the special suggestion just before we fall asleep at night, using slumber as an aid to suggestion. When we wake next morning the benefit will be plain.

In like manner, whenever we find a difficulty in going to sleep, we should let the mind be swept away, as it were, by a torrent of words, as we incessantly articulate the phrase "I am going to sleep" –having first assumed our favourite position for slumber, and having forbidden ourselves to change it on any pretext.

49) We must never allow ourselves to be discouraged. After we have felt our way for a time, we shall suddenly discover one day that mastery has come to us. When a beginner complains that results are slow in their advent, Coue is fond of saying, if the patient is a woman, "Madam, if I were to put a Lebel rifle into your hands, you would probably have an idea how to use it. But this would not mean that the rifle was at fault."

50) We initiate a process which will readily be continued in the subconscious. Especially overnight, just as in the case of the arithmetical problem, do we initiate a suggestion which, during sleep, will ramify,



(continued from the previous page) multiply, develop the whole of its implicit content. In the intervals of silence between the repetitions of the formula, the development of the scheme is set in operation. We secure the formation of a spontaneous procession of images. For reasons with which we are now familiar, this is preferable to a procession of images voluntarily induced; and there will be less risk that the imagination will stray from the appointed path, as it tends to do in those who are little accustomed to concentration.

51) In the practice of the New Nancy School, everything is based upon the most precise observation and upon the keenest psychological insight. The forgoing analyses may have aroused in the reader's mind an impression that autosuggestion is a very complicated affair. The mechanism of autosuggestion is, indeed, complex. But the operation of this machine is simple enough.

52) The exercises which keep the attention awake, must be sharply distinguished from those which immobilise it in order to induce hypnosis.

53) It is recommended that suggestion should be practised simultaneously with the breathing exercise. By its regular rhythm (of which the exercises make us aware), breathing exerts a stimulus analogous to that exerted by every rhythm that has a lulling influence, a stimulus which immobilises the attention and tends to induce hypnosis.

54) What these manuals chiefly lack, in most instances, is grasp of principle and knowledge of method. In the advice they give, we always find more dross than gold; there is invariably a quantity of rubbish to throw away. When any particular exercise is recommended, we must ask what useful purposes it can serve (in promoting attention, collectedness, autohypnosis, contention or concentration), Relying on the general principles formulated above, we can approximately judge whether and to what extent the exercise is well adapted to attain its end.

Above all, avoid falling into a superstition about exercises; and avoid an undue multiplicity of exercises. We know that the practice of autosuggestion is simple and easy; that it need not occasion any loss of time; that everyone can and everyone should acquire the art. The morning and evening concentration is the basis of the whole thing. Exercises are no more than adjuvants, doubtless of great value. But we must be careful not to overestimate their importance.

55) It may be affirmed that reflective suggestion is of value in all domains where we have seen spontaneous suggestion at work. In particular, since the task will often be to uproot harmful spontaneous suggestions, it is well to be aware, as a matter of principle, that whatever suggestion has done, suggestion can undo.

56) Attention, above all, can be greatly developed

(continued from the previous page) and facilitated by suggestion. It is one of the conditions of suggestion, but becomes in its turn an effect of suggestion; thus an alternating cycle is set up, rendering rapid progress possible. If, at the outset, we have an unduly strong tendency towards mind-wandering, regular practice will enable us, by degrees, but easily, to correct this fault.

57) Artists are aware, by implication at least, that their inspirations come from the subconscious, and to evoke them they encourage conditions of outcropping. But they are apt to leave to hap and hazard the choice of the means by which these states are to be induced. Often they ascribe to the means an importance which in reality belongs only to the resultant state—a state which might have been brought about by very different means. Hence the fetichism often displayed by artists for tobacco, alcohol, narcotics and intoxicants of all kinds, debauchery. But the desirable thing is not alcohol, the tobacco, or the debauchery in itself; the real object of their quest is the outcropping of the subconscious which attends the intoxication. Some artists discover this, instinctively or by chance, and are thus enabled to find inspiration without the use of methods that entail physical ruin. These are the greatest of their tribe. The utilisation of natural sleep, after a period of mental concentration, is peculiarly fruitful.

58) The role of reflective suggestion must be mainly negative. It will be a self-control, a door-keeper to the mind, warding off the intrusion of ready-made opinions. It will aim at keeping reflection and judgment on the alert. It will try to save us from moral contagion, above all during epidemic seasons, during times when strong collective emotion or collective passion favours collective suggestion—as happens during revolution and in war-time, when opinions are so much influenced by suggestion that entire nations, viewed from a detached standpoint, have the aspect of gigantic lunatic asylums, so that experts have with good reason described a “belligerents psychosis”. The worst feature of suggestions of this sort is that, like all suggestions, they have teleology of their own, so that the suggested opinion generates in the subject’s mind excellent reasons for its own justification. Among intellectuals, these reasons are built up into a system, which has a connected and logical semblance. Like the sufferers from major hysteria, persons holding such opinions lie in perfect good faith. A typical example is furnished by the celebrated manifesto of the ninety-three German intellectuals, issued in 1914.

59) If we bear cold and heat badly, we can suggest to ourselves that we shall bear it better infuture, and we can stress these suggestions as winter or summer draws near. We

(continued from the previous page) must forbid ourselves to be "afraid" of heat or cold, for to be afraid is per se a noxious suggestion.

With regard to heat and cold, we shall adopt an offensive and independent attitude; we shall no longer consider it necessary to safeguard ourselves against them by cumbersome paraphernalia. We shall be able to wear the same clothing, or nearly the same, all the year round, and to dress lightly on the whole. This result will be secured by degrees, and will confirm us in the belief that we are far more independent of external conditions than we had fancied. The thought is in itself an excellent suggestion.

We shall master fatigue. In the course of hard work we shall postpone from hour to hour the onset of weariness. When walking we can turn to account the regular rhythm of our footsteps as a lulling influence, inducing a slight degree of hypnosis, which will facilitate the suggestion of non-fatigue. A workman engaged at a noisy machine can even use the rhythm of this machine for the same purpose, if the circumstances be such as to permit a moment's immobilisation of attention.

60) We have pointed out the part played by suggestion in the formation of habits. One of the leading roles of reflective suggestion is the acquirement of good habits and the overcoming of bad habits. For the latter purpose, we must once more, as far as possible, use suggestion in its positive form, by suggesting a new habit

(continued from the previous page) to be substituted for the habit we desire to suppress. If we attack the bad habit with a negative formula, suggestion must aim at keeping the attention on the alert in case the habit should have become unconscious. For example, one who bites his nails can teach himself by suggestion to become aware of what he is doing directly he raises the fingers to the mouth. Then he can stop himself. To be sure of a successful result, he must also suggest to himself that the bad habit shall become distasteful.

61) Benoist-Hanappier puts the case very well when he explains that if we expect too much in these cases, we are risking a failure; and that every failure is a suggestion of impotence for the future; and the every failure is a suggestion of impotence for the future. He writes:

“Do you crave for a cigarette? Say to yourself, “I shall not light one for half an hour,” And keep your word. Do not attempt to go too quickly. Do not begin by saying, “I shall wait two hours.” You would be very likely to give way to temptation before the two hours were up. This failure would discourage you, would lead you to distrust yourself, would make you lose ground. Do not imitate those who, training themselves for a long walk, suddenly double their daily distance, and overtire themselves. This is to defeat the object of training, whose method it is to enable us without fatigue to take longer and longer walks.”

62) Everyone can verify the efficacy of the method for himself by applying it in minor troubles, thus ascertaining if he has grasped the correct procedure. Attain collectedness, and make use of some form of special suggestion. If you are subject to colds in the head which usually last a week, suggest to yourself that the trouble will pass over in four days. At a latter stage you can forbid the catarrh to develop at all.

63) The regulation of sleep is a most valuable exercise, for sleep is exceptionally responsive to suggestion. If we fail to summon sleep at will, there must be something wrong with our method. Henceforward we shall be able to go to sleep almost instantaneously. We shall accurately prescribe the hour of waking. We shall prohibit nightmare. We shall even be able to direct the course of our dreams.

64) "I have had a wonderful success in the use of your method on myself, I suffered from rheumatic pains in the legs, so that it was difficult for me to get about, I treated myself by saying several times a day, and at night just before going to sleep: 'There is nothing the matter with me; I can walk quite well; etc.' I at once began to improve, and an a few days I had completely recovered."

65) When profound hypnosis ensues, the subject has no remembrance of the condition and when we tell him to make autosuggestions through inducing an analogous condition for himself, the advice is a dead letter.

(continued from the previous page) Profound hypnosis, therefore, is not our ideal, when our aim is to educate auto-suggestion.

These considerations, the fruit of clinical experience, and confirmed by time, have led Coue to abandon profound hypnosis as part of a general curative system. His method is now wholly based upon slight hypnosis, so slight that it can hardly be distinguished from the waking state. In the great majority of instances the method gives better results than one wholly based upon profound hypnosis. If, in exceptional bases the induction of profound hypnosis seems indicated, it should not be exclusively employed, but should be alternated with slight hypnosis, for in the latter condition we can educate autosuggestion by making suggestions to the subject in the waking state.

66) Dubois and Dejerine claim to address persuasion to the subject's will and intelligence, to his superficial consciousness. Suggestion, in their view, is dangerous because it addresses itself to the subconscious because it tends to be "an education in automatism." What their movement has in common with the New Nancy School is that it proposes to render the subject both master and author of his own betterment, to make him more independent of the practitioner. In this aim we are at one with Dubois and Dejerine. But the means they would employ for its attainment shows that their psychology is at fault. We are controlled by the subconscious. The fact is proved by the phenomena of spontaneous suggestion. It is impossible for us,



(continued from the previous page) in our turn, to exercise any control over the activities of the subconscious unless we enter into relations with it. Coue's autosuggestion is a means for opening up relationships of this kind; Dubois' and Dejerine's persuasion is not. In earlier pages I referred to the well-known powerlessness of reason and will in the struggle against passion. "Persuasion" can make its way no further than into the superficial strata of the mind. It does not bore deep enough to tap the subsoil waters, and yet its advocates claim that it can provide us with refreshing draughts. Unquestionably, Dubois and Dejerine have secured excellent results in actual practice; but their successes doubtless depend upon their personality, their sincerity, their devotion, which have awakened confidence in their patients and have initiated beneficial autosuggestions in the minds of these. Here, the intelligence plays no more than a secondary part.

67) The first step in the subject's auto-suggestive education is to show him, by simple experiments, how readily an idea can realise itself, provided that it exclusively occupies the mind.

68) Liebault and Bernheim in declared that they succeeded in conveying effective suggestions at least 90% of their subjects. Vogt and Forel speak of successes with 97%. Coue claims to have exceeded the latter percentage by a few tenths. He considers, in fact, that only two classes of persons are permanently rebellious to the exercises and consequently refractory to the method. In his own words, these classes are composed of:

"1. Persons whose mental development is

(continued from the previous page) so backward that they cannot understand what you say to them.

“2. Persons whose level of intellectual culture is high, but who are so fickle-minded that they are incapable of consciously devoting their attention to a single idea for the space of a few seconds.”

He adds that these two cases, taken together, “represent barely 3% of the population. Let me add that, in my own view, persons in the second class ought not to be abandoned without a trial.

69) Most people, in fact, are greatly influenced by what is said and thought by those with whom they associate. The arguments of routinists and professional sceptics end by shaking their nascent confidence, above all when these arguments are dinned into their ears day after day, or are presented in an elegant and logical form by a man who is cultivated though superficial. Those only who can think for themselves, those who do not estimate the truth of an idea by the number or the vivacity of the tongues that defend it—and such persons are rare—can readily dispense with lessons in suggestion.

70) In the technique of Braid, the founder of hypnotism. He writes: “A patient may be hypnotised by keeping the eyes fixed in any direction. It occurs most slowly and feebly when the eyes are directed straight forward, and most rapidly and intensely when they can be maintained in the position of a double internal and upward squint.”

71) Berillon has realised that sustained attention

(continued from the previous page) is merely a means to an end, and that relaxation is the end. He actually invites the subject to relaxation as soon as a certain degree of fatigue has resulted from the immobilisation of the attention. He writes: "Instead of asking the subject, as previously, to fix his eyes on some point close at hand, I invite him to look straight in front of him to look out into the infinite. My sole object in so doing is to secure complete relaxation from any accomodative effort. The subject's aspect soon shows that he has become utterly indifferent to everything that is going on around him. He is, therefore, in the state of uninterestedness favourable to sleep. The period of going-to-sleep is drawing to a close; sleep is imminent; and upon the slightest inducement, in obedience to the law of least effort, the subject's eyelids will close and will fall asleep."

70) My mind is a blank; she is indifferent to everything. She seems to have lost that constant concern about the present moment and the moment which is just coming, that concern which is the mainspring of all our actions and all our thoughts.

OLIVER L. REISER: REVIEW OF HAYAKAWA'S "LANGUAGE IN ACTION"@@

The present book is by all odds the best elementary introduction to semantics now available. Written by S.I. Hayakawa, this work has the international background – one might say the essential democracy – which

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@@ In the "Tomorrow" magazine 1942.

## OLIVER L. REISER: REVIEW OF HAYAKAWA'S "LANGUAGE IN ACTION"

(continued from the previous page) semantics, the science of human discourse and understanding, aims to represent and express. The key sentence of the entire book is found in the statement that "democracy can be made to work if Americans learn how language can be made a true communication between free men." Such, as the author conceives it, is the high cultural mission of "language in action."

The publishers of Mr Hayakawa's book describe it as a layman's guide-book to the twentieth century's newest science, semantics. But those who like to find the origins of modern ideas in the speculations of the ancients might well remind us of the story: when a pupil asked Confucius what he would do first if he had absolute power, the master replied, "I should reform language." Some interpreters would conclude from this that, long before the *Meaning of Meaning* of C.K. Ogden and I.A. Richards, the Chinese gave the human race the first great semantician. Others might find the origin of semantics in the technique of the "Socratic method" and the realization by Plato that the sum of the meanings of a sentence is something more than the sum of the meanings of the separate words which make it up. This might be taken as the forerunner of the "contextualist" theory of meaning and an anticipation of the statement of Ludwig Wittgenstein, that only in the context of a sentence does a word have a meaning.

Whatever the time and place of the origin of semantics, the fact remains that it is

(continued from the previous page) only within the twentieth century that this erstwhile infant science has rapidly grown into adulthood. Doubtless the omnipresence of war propaganda and censorship the perfection of instruments of publicity, and the rapid development of techniques for moulding human opinions, and the like, have stimulated the opposition movement to make us more language-critical and thus have also given a tremendous impetus to semantics. Semantics may, therefore, be regarded as a phase of the modern growth of psychiatry and the mental hygiene movement, aimed at producing mental health and social sanity. Mr Hayakawa presents semantics as a kind of air-purifying system designed to clear the intellectual atmosphere, or the "semantic environment," and thereby to prevent the poisons of verbal superstitions from spreading and generally counteracting the harmful effects of primitive linguistic assumptions fixed in our traditional languages.

It is highly important for all of us to realize that in the world in which we live "good intentions" will not correct the ills of society. As Hayakawa puts it, citizens of the modern world need to be scientifically aware of the mechanisms of interpretation if they are to guard themselves against being driven mad by the welter of words with which they are now faced. Semantics, however, is not a purely destructive discipline, an "anatomy of disbelief," for this book established clearly the positive values, the far-reaching cultural and democratic implications of

## OLIVER L. REISER: REVIEW OF HAYAKAWA'S "LANGUAGE IN ACTION"

(continued from the previous page) semantic health when widely accepted.

While Mr Hayakawa has made use of contributions from many different sources, his primary indebtedness; generously acknowledged, is to Alfred Korzybski, Korzybski has much to say about "maps" and "territories," and Hayakawa's views on this topic reflect Korzybski's semantics. The central thought here is that all human beings live in two worlds, the world of facts and happenings, which we know at first hand by direct experience through our senses, and the verbal world, comprising the "knowledge communicated to us by schools, friends, newspapers, books, speeches, radio, and so on. We humans can begin where previous generations through symbolism (language) and thus avoid repeating their many errors. These written or spoken word-structures (maps), to be reliable, must represent the world of facts (territories), and the many troubles of the world come from having false maps in our heads. We can make such false maps ourselves, or they can be given to us by our teachers, or we can misread the true maps which have been given us.

Primitive peoples, suffering from what Hayakawa calls linguistic naivete, treat maps (word-structures) as the things themselves, not realizing that there is no necessary connection between the symbol and the thing symbolized. Many moderns have this same infantile attitude toward symbols, and these people have helped to make a mess of the world. The importance

(continued from the previous page) of an understanding of the "levels of abstraction," the need for "multi-valued orientations" in place of the two-valued judgments, the different ways in which language may be used, are fully presented and discussed. This wealth of semantic knowledge amply establishes Mr Hayakawa's thesis that a disregard for the science of symbolism makes it possible for words to act as barriers between us and reality, in stead of serving as a guide to reality. As the author points out, the intellectually mature person realizes that he does not "know all about" anything, but he is not therefore insecure, "because he knows that the only kind of security life offers is the dynamic security that comes from within: the security derived from infinite flexibility of mind – from an infinite-valued orientation."

The fundamental wisdom of this entire volume may be summed up in the conclusion that words are the essential instrument of man's humanity. This is all correct, no doubt. But what does it mean? Here is one place where the reviewer must confess to a measure of disappointment in this book. Perhaps it may appear my regret that Mr Hayakawa has not provided us with some positive architectonics of the society in which "man's humanity" is to be attained and made secure. Certainly a new world order and universal pattern of culture must replace the present chaos in civilization. And to create the new and humanized civilization, it is not enough

## OLIVER L. REISER: REVIEW OF HAYAKAWA'S "LANGUAGE IN ACTION"

(continued from the previous page) to take the sand out of the lubricants of our social machinery: new economic-political mechanisms must be brought into functioning if our civilization is to be rebuilt and preserved. It is not enough to say that these are technical problems which must be left to the experts in the various specialized fields.

In a democracy the ideal maps of our utopias must be the emergent outcome of the pooled knowledge of mankind. This leads eventually to demand for a global democracy for the new humanity; and it points to the need for not merely semantics of communication of "free men," which will function as a cultural universalizer. Perhaps someday Mr Hayakawa will help us find this positive philosophy, a semantics for a global civilization. In that day language will be not only an instrument for reporting facts and communicating knowledge; it will enable us to bend the curve of social change into the "time-binding" synthesis of history which is in truth the spiral of human progress.

P. NATARAJAN: THE PROSPECT OF A NEW UNIVERSAL RELIGION@@

1) The prospect of a universal religion has allured human beings through all the ages in every country. Some pious Christians believe and imagine the coming of a "Kingdom of God" in which all will go to the same kind of Church and say the same kind of prayers. This weakness is not peculiar to

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@@ In the "Vision" magazine 1936.



(continued from the previous page) Christians. Even the Hindu is sometimes sorry that the domain of sway of his religion is circumscribed and is irritated and upset at the news of some Hindus entering other "folds". Mahommedans, more excusably than many other religionists, think it their duty to spread their faith even at the risk of being misunderstood. People are willing to concede that there is some good in other religions but they, even the professedly most tolerant among them, will unwittingly say that when everything is taken into account their own religion scores over the others. As with many other things in life, we first adopt a side, and then justify that side with a logic that is coloured by our emotions than impersonally guided by our reason. The logic of the emotions runs contrary to the logic of reason, and herein lies the tragedy. The result is that a lot of time and energy been already wasted by human beings.

2) In reality, however, there is still ample prospect for the realization of a fresh Universal religion (though not in the sense hitherto understood) which will be sufficiently alluring to thinking human beings. The new universal note in religion will discard and rise above separate religious groups that base their religious conduct on points of distinction.

3) Humanity cannot be without strife towards the goal and therefore although groups have degenerated in the past, that would be no reason to abandon effort. It

(continued from the previous page) is the duty of the present generation to take account of whatever past experience is available for our guidance and plan the possibility of a greater solidarity of humanity. At the present time with greater spread of reading and writing, with the increased communications which seem to be making the world smaller in extent than it ever was before in human history, it seems to be time that another effort at bringing humanity a contemporary new religion is attempted. If nothing else, such effort might result in a richer experience for the future.

Whether such an attempt is made in the form of a revival of some past formula or by starting something absolutely new, it has to be based on the recognition of one fundamental principle, and that principle can be stated as follows: A Universal religion has to base itself on the 'public' aspects of reality and 'private' or personal reality has to be delegated to the background. In other words, such a Universal religion has to restate religious truths in scientific knowledge. Scholars are just now beginning to devote chapters to the study of a "Philosophy of Religion". A study of comparative religion which came into vogue sometime ago, necessarily pre-supposed a scheme of comparison which really belongs to the domain of a philosophy of religion. One step forward in the same direction will bring us to what might be

(continued from the previous page) termed "a science of religion" in which all the inventory of religious feeling or expression is properly defined and classified, not with reference to any one of the religions or schools of thoughts, but like mathematics, independently of particular modes of thinking.

With the help of such systematised knowledge, men will begin to value religious precept or conduct with an external independent standard of measure and valuation and learn to appreciate each according to its merit. It will be found that the mystery that envelops religion, and finds expression in mysticism and allied forms vanishes like cloud. Religion will neither be the "red rag" that frightens nor the 'opium' that blinds. It will then be found that the most mysterious secret and special truths which serve as commodities of commerce for the priests become reducible to their equivalents in the lay man's parlance. Except perhaps the word which stands for God all else will be found to be capable of being translated into this language of the proletariat. Then shall we are able to place each religious sentiment or expression in its proper pigeon hole among which it will be possible to find a place for even 'atheism'. The leaders of the Spanish inquisition will be religious in one sense and the modern so-called 'godless' sons of the U.S.S.R. in another. We are all religious each in

(continued from the previous page) his own way. All earnest thought or action is religious, only our backgrounds being different we hardly know where to place them. A better knowledge of the scheme of reality will bring the prospect of a universal religion nearer to humanity.

DR LUDWIG STEIN: PHILOSOPHICAL CURRENTS OF THE PRESENT DAY@@

1) This mass of information it handles in such a lucid manner that the reader passes by imperceptible stages from one mode of thinking to another, till on looking back, he is surprised to find how many different systems of thought he has been able to master. This is due to the circumstance that the different modes of thinking are not presented in their isolation but are woven in the texture of the whole work.

2) The apparently dead philosophy has again been revived and idealism which was pronounced dead, is born again. Idealism is the phoenix among the views of the world. Only, there is this difference, that while the sacred mythological bird required five hundred years to burn and renew itself, the philosophical phoenix celebrates in every generation and every system of culture its temporary renaissance, and out of dialectical ashes comes again to life.

3) The varying fortunes of changeful idealism have been sketched by Otto Willmann in a way which exhibits as much force as insight. Willmann describes the need for Catholicism of the neo-idealistic movement

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@@ Translated by Shishirkumar Maitra,

(continued from the previous page) of the present day.

A more Protestant colouring has been given to the neo-idealistic movement by Ferdinand Jakob Schmidt, the well-known contributor on philosophical subjects to the "Preussische Jahrbucher", in his collection of works entitled "Zur Wiedergeburt des Idealismus" (Leipzig, Durr, 1908). Like Willmann he also fights against the "gods of our age," against psychologism, historicism and positivism.

4) The all-creative logos has begun to unravel its mysteries before human thought. The fundamental problem of true idealism is, consequently, the higher problem of totality-thinking. In the region of practice Schmidt sees in the social laws of our days "the first significant indication of the rebirth of idealism".

5) The theory of knowledge which was once the reliance of all exact thinkers has resolved itself into a metaphysics of knowledge and has thereby shown its scientific bankruptcy, for which its formal reference to metaphysics, philosophy again falls into the anarchy of personal convictions.

6) Why does not any of the neo-idealists succeed in formulating his doctrine as clearly and concisely, as transparently and compactly, as Haeckel and Bolsche formulate theirs? That the grounds of the neo-idealists are better – about this there can be no two opinions. But the neo-idealists are wanting in the courage to formulate doctrines. The present is the time for great constructive work.

7) Out of the wreck of the world-view of the Middle Ages which seemed to bury with it completely all "eternal truths," rationalism saved the advanced portion of thinking mankind and saved it from sceptical doubt by the discovery that those eternal truths, the confirmation of which by the Church was called in question, rested upon a much deeper and stronger foundation, because they, as mathematical and logical axioms, are immovably fixed in the reason of the human race. The impossibility of giving up these eternal truths means for us their necessity for thought. What we regard as necessary, universal and unrelinquishable—that and that only is for us a fixed truth which cannot be contaminated by any kind of doubt. Thought and being are identical in the Absolute (*dues sive natura*). And so flows this majestic stream of rationalism with its victorious, unswerving trust in the aristocracy and autonomy of the reason of the human race. The impossibility of giving up these eternal truths means for us their necessity for thought. What we regard as necessary, universal and unrelinquishable—that and that only is for us a fixed truth which cannot be contaminated by any kind of doubt. Thought and being are identical in the Absolute (*dues sive natura*). And so flows this majestic stream of rationalism with its victorious, unswerving trust in the aristocracy and autonomy of the reason of the human race. From Plato, through Spinoza and Leibniz, to Hegel runs this fundamental dogma of rationalism: The world is a system of thoughts that have existence, i.e. eternal ideas. The universe is thoroughly logicised. It is the self-revelation of the world-spirit.

8) The ethical idealism of Lipps places itself decidedly on the side of the transcendental idealism of the type of that of Fichte, according to whom the entire world of appearances has its origin in the subject, the "I" To pronounce laws, forces or energies as simple realities is looked upon by Lipps as the "mythology"

(continued from the previous page) of nature-philosophy. Nature is spirit and in fact absolute spirit, the unity of reality, or rather, the unity of the world-spirit regarded as absolute ego. Mechanism holds good in Nature so far as it means the Nature of Science, i.e. Nature as extended in and conceived under, the concept of space. The opposite view is true of reality. This contradiction disappears when we separate from the world as it is in itself the perceptual form of space which makes it "Nature". If Nature is always extended in space and thus given as matter, then the subject to whom it is given is not given an space, as Lotze has shown against materialism. With Descartes Lipps therefore regards the self-consciousness of the ego as an undisputed and unimpeachable certainty. The "sum cogitans" stands on the threshold of all idealism, of the Berkeleyan, no less than the Fichtean idealism. Spinoza was wrecked on the problem of self-consciousness for which he could not indicate a corresponding mode on the side of extension. The "ego" remains the last anchorage of certainty in the midst of a series of phenomena. If Hume with Spinoza resolved this 'ego' into a bundle of representations or Mach into a complex of sensations, what does it matter? The isolation of the atoms that press against one another must be checked. The constancy in the flow of our sensations, the connecting function of unity, which creates first order in the head, then order in the world, cannot be given externally like space or

(continued from the previous page) sensible perceptual image, but must lie 'a priori' in us as a function of unity. Only "things" can be given to us not functions of elaboration, of logical connection. These we must ourselves put into the objects. Thus the philosopher of feeling, Lipps, comes near Kant. But he does not rest in Kant; on the contrary, he steers bravely towards Fichte when he calls his standpoint itself "absolute ethical idealism." For Lipps the dualism of thing and appearance, of appearance and function (Stumpf), of object and representation is overcome. The object goes without a remainder in the subject. The individual ego knows itself as a part of the world-spirit which falls to its lot.

9) From the constancy of the activities in the subject we are therefore forced to conclude that even in objects something regular must go on, as otherwise it would not be possible to conceive why we are affected by the same objects always in the same way and by different object in a different but constant way. If the subject can change the contents, and can stamp upon them its form of connection, the contents cannot arise from an arbitrary formless stuff, a lawless "thing in itself" but from a regular orderly agent, which owing to the constancy of the manner in which it affects us, produces a constant effect upon our central nervous system.

10) The scientists boycotted him because Hegel was guilty of mistakes in the region of Physics, and the verdict ran – Guilty. Scorn



(continued from the previous page) and ridicule were the thistles which were placed in the second half of the nineteenth century upon the grave of the great magician of thought who as a dialectical Pied Piper of Hamelin once electrified and hypnotised the world. And now this resurrection.

11) Munsterberg quotes almost nothing, not even the philosophers of his way of thinking, Fichte and Hegel, and his method is to omit all express mention of the names of the philosophers who are of the opposite way of thinking to him, but discreetly to make them known to those who are familiar with these things.

12) Deeper insight into the nature of scepticism leads to its conquest and greater familiarity with it means not a nice determination of its nature but the abandonment of this idea so far as systematic philosophy is concerned. What is novel in Munsterberg's fight with scepticism and psychologism is the adaptation of the old arguments to the customary thoughts and scientific views of the twentieth century and his fight becomes interesting through this, that it is directed against the Munsterberg of former days. He who dived so deep into psychologism as the author of 'Willenshandlung and Der Ursprung der Sittlichkeit' knows the logical weakness of empiricism so thoroughly that after he developed a leaning already exhibited in his 'Grundzuge der Psychologie' he became a merciless critic of the philosophy of his earlier years as no other man had become.

(continued from the previous page) The temperament of Munsterberg cannot tolerate either lukewarmness or superficiality

12) The celebrated dream of Descartes which Calderon in 'Leben ein Traum' depicted so well and so poetically, returns stereotyped in Munsterberg. His metaphysical formula, "will to the world" places before us several times in his work the alternative—either an experience or a world. If you wish to escape from the "senseless chaotic confusion" of the psychologist and to distinguish your waking consciousness from dream-consciousness, then you must recognise unconditional, over- personal and over-causal values. We are forced, says Munsterberg to believe that there is a world. This will to the world he calls (with Fichte, but without referring to him) the original act which gives an eternal meaning to our existence and without which our life is an empty dream, a chaos, a non-entity.

13) Here the voluntaristic neo-idealist Munsterberg is caught in the net of logical conception whose prisoner he now becomes. It is true that the disquieting possibility "that it may be an illusion that we assume unconditional Values" occurs to him, but he very soon lapses into silence and with the help of opiatives taken from the dispensary of logic lulls to sleep his psychological conscience which continues to live in a latent condition on the threshold of his consciousness and bursts into an eruption in innumerable places in his works.

14) We are accustomed to look upon the New World as a philosophical colony of the old

(continued from the previous page) world, especially, of German philosophy. But just as this former English colony freed itself from its mother-country in order to grow into an important nation in the world, so again the American spirit begins in right earnest not only to demand, in the region of philosophy, as in all departments of knowledge, its intellectual equality and recognition of its having come of age, but also to claim a certain leadership.

15) One sees the essence of the pragmatic method in the application and reference of the practical to the theoretical, of the useful (the power to work) to the knowable, of the theological to the logical, in short, in the transformation of value in the region of utility into that in the region of truth.

16) Has truth no terminus? Is the idea of truth, viewed backwards a 'regressus' and viewed forwards, a 'progressus in infinitum' as the idea of end and the thought of evolution were in Aristotle?

17) Against strong superstitions and deeply -rooted prejudices scepticism has proved itself one of the most powerful instruments for deepening our insight into the working of nature. All dogmatism works by producing sleep, by paralysing scientific certainty checking the progress towards absolute truth which indeed should be our distant ideal. The relativist James has not only no right to disown haughtily his relationship with scepticism, but on the contrary, it is his duty to make it his companion

(continued from the previous page) in arms, so far as it rejects the old, the 'passe' and the unstable. Where scepticism is negative, there pragmatism has to follow it. Only where it acts depressingly, as in its doctrine of -----, in its logical asceticism, and only there, ought pragmatism to break off its alliance with it.

18) Hume leads substance and causality back to habits of thinking and laws of association. How, however, have the laws of association entered into men's brain? Through exercise, frequency of connection, clearing of the path and the removal of the obstacles to transmission in the central nervous system, in a word, habit? Why have all men and beasts the same laws of association, namely, contiguity and similarity of contents? Above all, why are the laws of association taken for realities which we with their help overcome, rule, govern? Hume infers the reality of the laws of association with the help of the laws of association which are working within him. He will surely answer with Kant and Hegel: One cannot learn to swim without going into water. The circle is unavoidable.

19) Our views of the world are, consequently, natural reflections of our spiritual habit. Tradition and training, disposition and inclination, faculte maitresse and milieu, as Taine calls them, are the natural components of our individual view of the world. We may in virtue of our inner nature and environment incline to this or that type of thinking, but a philosophy of the world educated people

(continued from the previous page) will only then have when the traditional view held by the Church not only does not suit their inner nature but is even repugnant to them. An educated man without a philosophy of the world is like a man without a shadow—a Peter Schlemihl of logic. The savage has in fetishism a readymade philosophy of the world perfectly suitable to his grade of knowledge, just as the orthodox believer in Church doctrines, no matter of what confession, possesses in the doctrine and life of his religion a consistent view of the world. And he who is satisfied in these days with these requires no philosophical compensation. Those, however, who cannot rest content with the traditional view of the world held by their Church, because it shows holes, which can be hidden, but not removed by theological patchwork, cannot help looking about for a philosophical view of the world which suits the inner man in them. As little as we can live in these days in a house, the glass panes of which are replaced by pieces of paper or of which the leaky roof is patched up with paste boards, which lets in every drop of rain, so little can we spiritually remain long at a view of the world which is scientifically loose or logically weak. Natural science has from the time of Copernicus always broken the windows of the world-structure of the great historical religions and caused its roofs to leak. The scientific theology of all faiths has striven hard to repair the breaches and to cover up skilfully the rotten places. This repair satisfied very well the dialectically

(continued from the previous page) modest people. They are glad of the sunlight which shines through the roof-leaks and cheerfully endure the moisture which comes through the imperfectly patched-up breaches. The sensitive people, however, cannot bear any draught. They stir themselves on the least irritation. If the explanation of things offered by the Church is not attainable through knowledge, then they don't accept it. And yet they must find shelter. Their indispensable necessity for unity, a doubling reflection of their consciousness of the ego, presses for the recognition of a highest principle of order, an explanation of the world from the standpoint of identity, a logically conceived picture of the world. They must therefore seek shelter in a philosophical system. For nothing cripples our creative power, our happiness of life, our impulse for organization so much as spiritual homelessness.

Materialism was such an asylum before the rise of energetics, on the one hand, and of neo-idealism, on the other. Popular philosophers like Buchner, Voget or Moleschott, gave above all things satisfactory information. As one, however, was about to settle comfortably, one was reminded critically by Friedrich Alber Lange that materialism, though no doubt it represented a tolerably satisfactory, and for the time being, soothing view of the world, could not at all be raised to the rank of a definite philosophy of the world. Lange

(continued from the previous page) himself clung back to Kant.

20) One of the most sober thinkers of today, the Dane Harald Hoffding, finds that the whole philosophical enquiry turns in the last analysis upon four principal problems: the problem of knowledge (the logical problem), the problem of existence (cosmological problem), the problem of value (the ethico-religious problem) and the problem of consciousness (the psychological problem).

21) There is a fourth type of thought which in ancient times the sophists with Protagoras at their head represented, whilst David Hume developed it most logically in the eighteenth century. This is positivism which gives up all claim to absolute knowledge and limits itself to the relative. Everything is relative and only the relative is absolute. This relativism sees in substance— “the constant” or “invariable” or philosophical thinkers and scientists— either with Nietzsche a grammatical prejudice or, with orthodox positivists, an animistic ascription or introjection (Avenarius). Since Berkeley and Hume’s biting criticism of the concept of substance, it occupies for positivists the lumber-room of metaphysical mythology.

22) Between these four great lines of thought the “fight for a world-philosophy” is once more fought, although not brought to a decisive issue. I lay stress upon the word “ones more”. In reality, this struggle for a world-philosophy has never ceased. Every age must think out, live out, fight

(continued from the previous page) out these problems with its scientific knowledge and historical insight in one of these four fundamental forms of views of the world. What lies between these is mixture. Ever since philosophy ceased to be dictated from above, as it had been in the feudal system of the Middle Ages, and began with the advent of humanism, Renaissance and Reformation, to be formed like the State from within, our feeling of logical responsibility has been greatly strengthened. Our indispensable requisite of unity—the “transcendental unity of apperception,” as it is called in the school-terminology of Kant, or “consciousness of the ego,” as it is called the language of all times—demands emphatically the recognition of the highest principles of order in nature, spirit and history, in short, a unitary system of the order of the world, whether it is called God or nature, atom or monad, will of the unconscious. As every individual organism through the dictates of its motive for self-preservation strives for its physical equilibrium, so will every culture-system have to maintain for its own preservation its logical equilibrium, Philosophical systems are therefore nothing else than indispensably necessary struggles for the logical equilibrium of a given culture system. In the midst of this struggle we stand.

Energistic monism struggles at present—especially in scientific circles—for logical predominance. Materialism everywhere sounds the retreat. A psychology of system-building has to investigate the causes of



(continued from the previous page) the movement which has led to the obvious decline of materialism as a world-philosophy and has allowed the energetic view of the world to gain ground and accelerated its progress. What is new in energism is properly only the activity shown in its appearance and the consciousness of its inner superiority. The tendency towards, energism is almost as old as philosophy itself.

23) Long before Ostwald eminent scientists showed the scientific untenability, and especially the epistemological untenability of the mechanico-materialistic view of the world. The English mathematician William Kingdom Clifford had already before the British assembly of scientists at Brighton expressed his views on "the ends and implements of scientific thought" which come very near those anti-materialistic principles which were simultaneously developed by the physicist Ernst Mach.

24) People refused to trust the academic philosophers, as they made the imputation against them that they were 'ex professo' opposed to materialism. But in the disinterested scientists one must repose implicit confidence. Hence that great change among educated people who a generation ago held the materialistic dogma, whilst they in great numbers flock today to the standard of "nature-philosophy" in its energistic form and leave the metaphysical dogmatism of the "world-riddle" to the half-and quarter-educated people.

25) Materialism as a world-philosophy was wrecked logically on the problem of consciousness; especially the creation of matter

(continued from the previous page) as pure representation out of consciousness was thought conceivable but not conversely, the creation of consciousness, already the simplest experience, out of matter. Here energism shows its whole logical importance. It makes full use of the unity of law in nature and spirit in as much as it succeeds in bringing extension and thought, body and soul, nature and spirit under a common denominator, namely, energy. In the concept of energy, consciousness is readily incorporated as in its superior principle. For consciousness indicates no substance, no mass, no spatial extension, but force, tension, energy. To speak of the energy of consciousness does not involve any 'contradicto in adjecto'. Consciousness, according to Ostwald, is only a special form of nerve-energy which is manifested in the central organ. The phenomenon of consciousness itself is of an energistic nature and consequently obeys in its associational regularity the universal law of Conservation of Energy. For no spiritual phenomenon is perfected without a suitable application of energy. In "attention" nerve-energy is collected, in "exhaustion" it is destroyed.

26) In the struggle for a world-philosophy, energism has to fight with two forces. As it itself seeks to follow the true mean between materialism and idealism, it cannot help crossing swords with both the opponents. Hitherto energism confined itself by preference, to settling with the mechanico-materialistic opponent whom it wanted to crush. The principal

(continued from the previous page) work, however, still remained to be done. Even when the materialistic opponent was defeated, there remained the fight with idealism.

It is not without some meaning that energism aims at an inductive metaphysics in close touch with the particular results of all the sciences dealing with reality, such as has been in vogue from the time of Fechner, Lotze, V. Hartmann, Wundt, Eucken, Bergmann, Kulpe, Erhardt and several others. The metaphysical necessity of human nature postulated by Kant is an indispensable necessity. The sworn enemies of metaphysics of the type of Avenarius and Each are living proofs of the proposition that we can consciously fight against all metaphysics, in order, finally unconsciously or unwillingly, to fall into it. The critics of phenomenalism, Honigswould and Hell have convincingly proved that finally Mach also landed in "a metaphysics of being".

There is no escape from the psychological circle. The process of human duplication cannot be avoided. We cannot help putting our own qualities into the All. A coarser or finer anthropomorphism is the spiritual fate of the human race. It matters little whether one calls this ascription of the characteristics of the human species or the qualities of the human race to the necessary principle of unity of the world, anthropomorphism with the Greeks, "idola tribus" with Francis Bacon, "introjection" with Avenarius, "Einglegen" with Petzoldt, or, lastly, "Einfuhlen" with Lipps. Whether

(continued from the previous page) we call this highest centre of unity or order, nature or God, it still remains only a projected doubling of our own unity of self, In this respect the critiques of Locke, Berkeley and Humen do not differ. If the body is doubled by projection, there arises materialism; if the soul is introjected into the world, idealism is the result; if particular sensations or experiences are "deposited," there arises phenomenalism; if lastly, muscular strength, force of will is "felt" in the world-whole, there arises that view of the world which Wundt calls with Schopenhauer voluntarism, and Ostwald calls with Robert Mayer and Leibniz energism. The great strength of energism as a world-philosophy lies therefore in this, that we live in an age of technique of which the central idea is work. Dishonoured by the Greeks, work is honoured by us. The change in our attitude towards work disposes us favourably towards the energistic view of the world. To the Greeks work was too bad for a citizen, whereas in our eyes, work is good enough for the totality of the world or God. As in the scale of values of our culture-system work occupies the highest rung, one can easily understand how a world-philosophy like that of energism is endeavouring to subsume, as we saw above, all forms of transformation of existence under the central concept of work.

27) And if the academic philosophers look upon the physicists, chemists, botanists and zoologists, who venture as "unscientific dilettantes" to make incursions into, and border

(continued from the previous page) disturbances in the sacrosanct territory of professional philosophers, with scorn and disdain, one will have to remind them that caste-pride and class-pride are nowhere less in place than in philosophy. One can pronounce the peevish and morose diatribes of the bitter "privatdozent" Schopenhauer, absurdities and dialectical perversities, and yet remember that all the great philosophers before the appearance of Kant were anything except academic professors of philosophy. In a science which exhibits the anomaly that its greatest men were no State-recognized and academically-stamped professional representatives but "laymen", one should be a little more careful in the use of the term of reproach "dilettantism". Descartes was an officer and scientist, Malebranche and Gassendi were clergymen, Bacon, jurist and Lord Chancellor, Hobbes and Locke were travelling companions by profession and politicians by love. Berkeley was travelling companion and clergyman, Hume and the younger Mill were officials, Spinoza was an artisan, Leibniz was a librarian, Spencer, a railway engineer; Nietzsche was, it is true, professor, yet not of philosophy but of classical philology.

28) There are logically ordered natures which only feel at home in the word of proof and there are mystically turned natures which do not like to be convinced but persuaded, not taught but improved, in one word, which do not like to know but to believe. And so with whole generations. Classical knowledge has to do with the universal, the permanent,

(continued from the previous page) the persisting the necessary, in short, with the race, the romantic art with the individual. Its universal historical conflict is the crux of all philosophy—the problem of universals, that is, of the insoluble tragic relation of unity and plurality, of the individual and the collective, of anarchism and absolutism, of species and genus.

29) It is quite natural that reason and understanding produce order in philosophy and science, Whilst feeling and imagination, with their organs, religion and art, have for their contents the intimately personal, and thus the unclassifiable, because there can be no substitute for it. Science and philosophy require therefore inquirers and thinkers in whom there dwells the mathematico-logically trained intellect; religion and art, on the other hand, point to prophets, saviours, saints, heroes and genuses, in whom feeling, will and imagination constitute the decisive spiritual force of life. By the former the future—solar and lunar eclipses perhaps—is calculated, by the latter, only prophesied. The former proceed therefore naturally calmly, relevantly, dispassionately, impersonally, in short, classically; the latter on the contrary, proceed passionately, impressionistically, enthusiastically, eminently personally, in a word, romantically. Euclid there, Isaiah here. The former give logico-mathematical truths, the opposite of which is unthinkable, because it is full of inner logical contradictions.

30) The path of reason is straight; it leads to "eternal truths" but by reason of its straightness it appears to emotional natures, who are attracted by bright charming things, somewhat monotonous and uninteresting, whilst the epic of the universe, as the imaginative among the poets and thinkers dream, captivates our imagination. This dialectical incense, however, has its dangers. From the time of Schlegel and Stolberg to that of Brunetiere and Maeterlinck, this feeling-philosophy has led to Rome. In his book 'Goethe and die Romantik' Oscar F. Walzel has brought out the irresistible Catholicising force of all romanticism which has suddenly revived all mediaeval romanticism and Christian mythology. The rebels and revolutionaries of thought, the fault-finders and critics of the permanent, the sworn enemies of the fanatics of order and loves of construction, end in the cloister in which the spiritual revolt, finally calmed, is chocked in the firm embrace of a dogma. Poets of eternal inspiration, like Ibsen and Tolstoi, maintain no doubt their ground but neurotics like Maeterlinck, Huysmans and Strindberg follow the path of the romanticists and the roads of the romanticists lead through many zigzag paths to Rome. The God-seeker and social revolutionist of former times if of ceremonials and rituals. The romanticist has changed and become a classicist. But only a religious classicist, for Catholicism with its it immutable holy truths is the type of religious classicism, as Protestantism

(continued from the previous page) which has thriven at the breast of German mysticism—Luther adored above all men Master Eckhart—with its placing of “sentiment,” “personality,” in the front rank, in contrast with the all-levelling Catholic sanctimoniousness, is religious romanticism.

31) I can see in the neo-romantic movement of our days, which I conceive psychologically and value very highly, nothing more and nothing less than difficult spiritual crisis, a deep spiritual tone of our entire circle of culture. Neo-romanticism is the expression of the ennui of culture on its negative, and of the need of emancipation on the positive side.

32) The Church expression for classicism is Orthodoxy, in politics it is Conservatism. In social life this adherence to what is customary and traditional expresses itself as convulsive clinging to the outer form, whether in physical deportment or in spiritual habit. Manners and customs, family or class traditions supply a canon of behaviour. Ceremonials and etiquettes are the buttresses which support the edifice of a tradition. Therefore they show the greatest steadiness, a steadiness verging almost upon numbness. Their grotesque form is pedantry. To pedantry in social conduct, to the scrupulous care in the observance of conformity dictated by tact and sanctified by tradition, corresponds in Church matters, strict orthodoxy; in politics, the party discipline of unquestioning obedience; in art, the blind slavery of rules, whether they are the rules of a text-book, of a school or of a master. Renunciation of one's



(continued from the previous page) own judgment and absolute subordination of personality to the whole, as perhaps the Jesuits in the extreme right and the freemasons in the extreme left wing of our culture-system taught, are the presuppositions, if not even the pre-conditions of that rest and uniformity which are essential to a stable equilibrium of human forms of relation and modes of conduct. At the extreme end of classicism there is the danger of ossification, whilst the logically conducted romanticism is threatened with the danger of complete derailment. There, the flood retires and leaves a stagnant pool from which arise obnoxious emanations and decompositions; here swells it into wild torrents which bursts all dams of historical tradition and sweep away all embankments of convention and legality, of rules and regulations, of rights and morals, of religion and morality, of traditions and constitutions, in order to bury all historical past in the ruins.

The inevitable struggle between person and race, between preservation of self and preservation of the species, between human institutions and the natural order of the world is the eternal theme of the history of the world. Today this universal historical struggle within human nature is reflected even in the two extreme ends of our political party-division, in anarchism and socialism. Anarchism is political romanticism, just as socialism which defends the interests of the race, at first of the working-classes, against the arbitrariness

(continued from the previous page) of personality, represents political classicism—however strange this description may at first sight seem to be.

Two views of the world have for centuries been striving for supremacy; one extols rest, the other, movement. In religion this struggle shows itself in the form of the Brahmanic-Buddhistic religion which places absolute rest, nirvana, at the sacred beginning as well as at the sacred end of the world-process. To this there stands in opposition from pre-historic times the Iranian-Persian type of religion as it has poured itself into Christianity and Muhammadanism through Judaea with its idea of salvation through Messiah. Here it is not rest but motion, development, ascent, the forward, that is extolled. Those place the holy in the world backwards, in the remote past, these place it forwards, in the most distant future (Eschatology). For the quiet type of religion paradise is for ever lost; for the movement-type of religion, the "third kingdom," the "coming world", the "eternal peace" in the millenium, the absolute state of equilibrium in nature and history, lies yet before us. There, a descent from the perfect condition of rest, here on the contrary, an eternal ascent from the imperfect to the perfect. There, Neo Platonic emanationism, here Spencerian evolutionism, Tired, decayed, withered cultures project their flabby ideal of inactivity into the world-consciousness, into substance or God, and thus arises the ideal of nirvana.

Fresh, energetic, haughty and arrogant culture-systems, on the other hand, which represent no end but only a beginning, do not extol eternal rest but eternal movement, not death, but life, not the wintry peace of the graveyard but the awakening of spring. There the party of restful being, to whom all movement, all plurality sinks to the level of pure appearance; here, the spokesmen of unceasing Becoming, to whom, on the contrary, the benumbed being coagulates into a chimera, into a fetish of words (*flatus vocis*), into a conceptual idol. The ontologists are the classicists, the evolutionists the romanticists in philosophy. The Eleatics of today are those logicians who through conceptual thought alone can represent connectedly and express adequately the picture of the world, whilst the Heracliteans of today are those psychologists and neo-positivists who raise sensuous perception to the rank of an indispensable starting-point of every scientifically satisfactory picture of the world.

33) Christ demands that one show the right cheek to the man who struck one on the left. This excess of self-resignation we can never by any effort produce in us; we are all extremely infirm and weak sinners. But we can always accede to Spinoza's requirement that the human passions should be treated calmly and critically as if we had to do with lines, planes and figures.

34) This is excessive realism of concept which condenses an abstraction into a highest

(continued from the previous page) formula and makes this formula a party-cry and thus the "riddle of the sphinx" the "world riddle", nay, even the "social question" is sought to be solved. The method is very well-known: People conceive a certain conceptual scarecrow and imagine for it an idol or word-fetish. People then invest concept and word with all the paraphernalia of sovereignty, give them a crown and a sceptre, place them on the throne, kneel down supplicatingly before them, keep the gaze fixed on the floor and dare not look the self-constituted sovereign boldly in the face. Afterwards one is surprised at the powerful effect which, thanks to the formation of language, is produced by this conceptual sovereign, but forgets that between the ermine and the purple robe there is placed a phonograph which automatically repeats what we have already put into it.

35) Order, law rhythm, proportion, uniformity, rest, agreement, strict organization and unification are the expressions of the logico-mathematical view of the world. Its danger lies in its being frozen into absolute authority. Temperaments, passion, personality, self-consciousness, emotional excess, enthusiasm, ecstasy, intoxication, infatuation – in short, emotions – constitute the fundamental essence of all romanticism. Its danger lies in the unsteadiness of the subject. To the solemn earnestness and sober symmetry of classicism, romanticism opposes the satiric play of caprice, in its extreme forms even the frantic capers of wild whims,

(continued from the previous page) at the highest, Bacchanalia and irony. These two antipodes of every culture-system are consequently the direct expression of opposite temperaments. In the historical religions, revelation, the three testaments, councils, synods, in short, dogmas represent classicism; sectarianism, mysteriousness, religious secret organisation, kabbalism and mysticism represent romanticism. Wherever strict conformity to law sets the standard, whether it be the standard of art or the standard of life, classicism gets the upper hand. Where, on the other hand, personality is its own lawgiver and rebels against everything permanent, everything sanctioned by custom or fixed by convention, the "blue flower" of romanticism begins to blossom. When use or custom, law or morality has become stiffened into mummified uniformity then the revolt of romanticism sets in to give life to the lead bones.

36) If the laws of art, religion and morals establish themselves as monotonous identities, so that all personalities becomes flat and sinks into a mere outlet of the universally valid, then the powerful individual the "great man," whether it is the body man or the hero, the eccentric or the genius, appears as opposed to this spiritual levelling. In poetry, these rebels are called Sturmer and Dranger, in religion, heretics, in art people call them secessionists, in politics, reformers. Between naturalism, religious reform, pre-Rephaelitism, symbolism and socialism, there exists

(continued from the previous page) therefore a secret connection which works underground. It is the general struggle against everything hardened into a dogma, against everything stiffened into a convention.

37) What remained with many un uttered, only half-conscious, and was on the tip of the tongue, seeking an opportunity for expression, has been raised to the clearness of formulas, and thus the neo-romantic movement of our days has been made to speak.

Mysticism, says Chamberlain in his work on Kant is, as mental temperament, as a presentiment of transcendent, unfathomable worlds, an estimable spiritual event; several times it has shown the way for release from the chains of dogma; still as a rational becomes childish if it follows this wrong path.

38) People's minds are in a state of ferment. That peaceful self-sufficiency, as it characterised a generation ago all the sciences, especially natural science, we have lost. Where the previous class of inquirers who were greatly captivated by the dogma of mechanical causality and infallibility of the Darwin-Spencerian doctrine, gave definite answers in which the blase in motive for knowledge finally came to a rest, there we people of today see only signs of interrogation.

39) Three metaphysical world-formula have in the last decade gripped the philosophical world firmly—Schopenhauer's will to life, Nietzsche's will to power and V. Nartmann's will to consciousness. None of them belonged

(continued from the previous page) to the academically trained class of thinkers, but all three have been cheerfully accorded by a sort of plebiscite the crown and the sceptre. It was not learned academies that sanctioned from above this philosophical triad and recommended it to the educated public, but it was literary clubs, cafes, editors' desks, salons and boudoirs which "discovered" these philosophers. Thus, the educated layment first demanded imperatively the elevation of these three thinkers to the rank of the leading spirits of the nation and at last succeeded unopposed in securing compliance with their demand. Academic philosophers have found themselves compelled, after long resistance and opposition, to grant academic recognition, that is, give the rights of academic philosophers to the thinkers who have been proclaimed by the lower ranks and elected by the common people. This rebellion of the philosophical laity against the clergy which began with the armed rising of Schopenhauer and has since been carried on energetically, only shows that we have been democratised in all provinces, even in intellectual ones.

40) Eduard V. Hartmann has to some extent to thank himself for his fall from the pedestal of popularity. A nervous disease of the knee confined him to his room and made his contact with the world one through writing only. Soon every important periodical contained something from his pen; every year brought at least one book. And so by his writings he gradually lowered himself, as Friedrich Strauss once said of himself "in the estimation of the German people".  
Ruling

(continued from the previous page) spirits should, like dynasties, make themselves rare. Grave dignity, studied reserve, strict secrecy are what people expect from their kings, even the kings of literature. Ubiquitousness and taking sides with regard to the trifles of every-day life weaken one's popularity instead of strengthening it.

41) We have no more any longing for the sleeping, enervating, spirit-destroying 'nirvana' of the pessimistic thinkers of Buddhistic tendencies, but we sigh for acts and thirst for the Iranian doctrines of the religion of light of Zarathustra which Nietzsche has revived for us, that is, for life. But pessimism has long ceased to be the personal note of V. Hartmann. Only wearily did he drag pessimism through old tradition. Indeed, V. Hartmann himself found his way—the more he proceeded, the more clearly did he find his way—out of pessimism which obtained in his personal tragical experience a complete support and justification, to that evolutionistic optimism which we share with him.

42) "Public opinion" has long forsaken its spoint child, V. Hartmann, but the much-maligned professors of philosophy have for this reason received him with honour. Since the appearance of his 'Kategorienlehre' (Theory of categories), there has been complete change in the professional philosophical world in the estimation in which it holds Eduard V. Hartmann.

43) From a dilettante and self-constituted



(continued from the previous page) instructor, as the first edition of "Philosophie des Unbewussten" showed him, V. Hartmann has not only risen by incessant research work to be a great scholar, but what is more, from a popular philosopher of doubtful merit, having many of the faults of a writer, he has risen through the force of his genius to be one of the greatest German philosophers.

44) For Hegel the universe was, as it once for Plotinus, Ficinus or Giordano Bruno the expression of a gradually self-realising (and in its acts), self-revealing All-reason (Logos). Consequently, everything permanent is rational and everything rational, permanent; especially, out of a world-principle fixed as reason, nothing but reason can emanate.

45) If one, however, understands by 'philosophy' the conception of a new formula, the introduction and consistent development of a powerful central thought which from the meta physical centre of its basic principle sense out rays to the periphery of our whole knowledge, to Nature and history, Eduard V. Hartmann's 'Unconscious' comes under consideration.

46) Great personalities whom Hegel calls the 'lighthouses of the human race,' often appear with the force of such a hurricane. Only, let there be no melancholy stages of transition. What must die should die. And Voltaire has shortened this process of decomposition of the mediaeval culture-system by perhaps a whole country.

46) Today the question is not, as in former

(continued from the previous page) times, of destroying superstition in all its forms – this destructive work Voltaire has done better than any man before or after him has done – but of building new castles, sowing fresh seeds, maturing more lasting forms of beliefs, in a word, suggesting to the people of the twentieth century again a single creed. What we lack is not a destructive genius, such as Voltaire was, but a constructive genius. We have criticised ourselves to death. What is important now is to carefully preserve this growing new life, to protect the germinating seeds of these fruits from hypercriticism.

48) The most holy thing of the human race, namely, truth, is invisible and therefore difficult to obtain. The choicest spirits among all nations and in all times strive, through powerful constructions of thought, to pave the road to this shrine and make access to truth possible for their disciples. Apart from innumerable impassable side-paths and obviously wrong roads, four great paths of thought rise into prominence.

49) In the transition from the dogma of the Church to the dogma of reason the following subterranean psychological process takes place. The mediaeval Church as the guardian of supernatural light assigns to human reason strict bounds that cannot be overstepped. "Your natural light, understanding" it says, can only move within the two extremities, the old and the new Testament." Human reason could not quit the prison of the dogmas of the Church. But within these four walls it

(continued from the previous page) could, in order to strengthen its powers through gymnastic exercises, walk to-and from one thousand times everyday. This then it also did. He who finds himself compelled in the course of his studies to work through this literature knows very soon the ways and means of this spiritual rumination—this intellectual treadmill, an eternal up and down, an endless to-and fro, a thousand times the same thing with only such differences as result from small shades of personality. But the Nemesis of world-history is always at work underground, causing breaches in the walls of this prison. As Krapotkin preserved his physical powers, so that Scholastics exercised and strengthened their spiritual powers through logical gymnastics everyday. The forced to-and-fro march on beaten tracks produces in them a remarkable refinement. Their instrument, intellect, is sharpened and polished. Their art of disputation which in subtlety and acuteness, in fineness and elegance, not only comes near that of the dialectical athletes of ancient times, the Sophists, but even excels it, improved and refined their mental powers in so many ways that the Scholastic began in the thirteenth century with this fine, everyday-polished instrument to undermine the walls which surrounded them. The free spirits (libertarians) at Sorbonne in Paris, the nominalistic Scholastics in England, the Averroists among the Arabs and in Padua, that followers of Gersonides among the Jews—

(continued from the previous page) they all make use of human reason refined by Scholastic philosophising, to bore through the wall of dogma, till they succeed in peeping through a loop-hole at that which is beyond dogma. Here opens before thinkers a new horizon.

50) The refined, predominantly aesthetic spirit of the thinker grasps the individual problems, or, more correctly, the problems grasp him. He fights for their solution with all the force of a nature which is stirred with enthusiasm to its in most depths but yet preserves in the matter of feeling a sober and dignified aspect. Dilthey has not come from the romantics in vain. Not only with Schleiermacher and his romantic circle of friends, but also and especially, with Novalis and Holderlin, he has in common the tendency towards internalisation and introspection.

51) As everythinker process at first critically and negatively from his own standpoint, in order to build the sub-structure for his own work and then justify positively its existence as a theory demanded by logical necessity, so Dilthey destroys with a sure hand all metaphysics, in order to provide room for his psychology and epistemology. The analysis of the facts of consciousness is the highest principles of his teaching. In inner experience he finds the strong point of his thought. All experience lies enclosed in the conditions of our consciousness. 'Every formula in which we express the meaning of history is only a reflex

(continued from the previous page) of our own animated interior.'

52) To understand the value, meaning and significance of this world and that in the form of conceptual thought—this problem it has taken up from the beginning of historically creditable thought. And however much Dilthey may refuse to acknowledge metaphysics as a science, he cannot deny it, as an important member in the culture-systems, its claim nay he must acknowledge it, that conceptual thought proceeds to the highest generalisations, rises to an architectonic whole with lofty peaks and even contains in itself the "reference to an all-comprehending connexion and the establishment of a final principle". If we, however, admit a world-principle, a world-reason, especially, a world-end or a world-cause, then we cannot long the eternally tempting siren song of the "metaphysical need."

53) "What you strictly know of yourself is a play of your fancy, in spite of logical thinking. The idea should not sear in the air without a foundation. Experience should first be heard, pressed down to its inmost essence; Nature and its laws should first be examined and with out greatest philosopher you should examine first the power, the extent of our faculty of knowledge, before you undertake the fundamental problems, the world-mystery.

54) The head is much too full of others' ideas to leave any room for

(continued from the previous page) their own. According to the prevailing principle of division of labour, this is quite conceivable. Thus sometimes the implements of the historian of philosophy—painful accuracy in details, philological exactness and micrology, close application to texts and ancient traditions, complete absorption in the co-existence and succession of particular systems—injure the philosophical brain. By reason of continuous occupation with the problems of the history of philosophy carried on for years together, it can very well happen that for the sake of a pure description of, and inquiry into, particular stars in the sky of philosophy, the whole planetary system and its composition are neglected. To be a historian of philosophy without making any attempt at an explanation and construction for oneself is to confuse the means with the end, to stick to the technique without attaining the artistic power in the realm of thought. Every tenable philosophical system is, as Lang says, a poetry of thought, a creative work of art, a logical inspiration. As in social life the efficiency of the self-made man lies in this, that he raises his handicraft to a work of art, so among the historians of philosophy he stands highest who raises himself above his learned implements and uses his powers

(continued from the previous page) in the service of creative synthesis.

55) The operations of thought with the help of which we know the essence of things are, however, somewhat different from that which is known through them; only then can the two be placed on the same footing when the object simply exists in our thought, or when it, on the other hand, remains unchanged therein, without any intervention of the activity of our self. For the more undeniable it is that our representations are not poured over us from outside but arise out of us by virtue of our outward impressions, that therefore their origin and their composition are determined by the inner laws of representation, the less clear does it appear how any contents of representation can be given us in any other way than through the perception of real occurrence in the other world and in our interior, or how such a representation, especially, at a time which preceded our person consciousness, could come to our minds. The beginning of the evolutionary series in which the philosophy of today lies, is Kant, and the scientific work with which Kant opened a new path for philosophy is the theory of knowledge. To this enquiry, everybody, who wants to improve the basis of our philosophy will assuredly have

(continued from the previous page) to go back and the questions which Kant placed before himself must be investigated anew in the spirit of his critique, in order, enriched by the scientific experiences of our century, to avoid the errors which Kant made.

What perception offers us, it is said in the "Notes" is not the things themselves but pictures of things, representations which we have. Whence do we know that things outside us fit in with these representations, that they are not pure fictions but only a little more lasting and consistent than a dream?

The most important proof against the possibility of an illusion in waking consciousness similar to that in dream-life—this is the dramatic problem in Calderon's 'Life a dream'—is, according to Zeller, the constancy of our sensation-complexes. The dream-ideas are variable, without strict order and connexion; the waking ideas, on the other hand, show a strict rhythm, a closely connected order-series which constantly repeats itself. This constancy must be at the root of the psychological conformity to law in us. Thus, not representations, but laws, in accordance with which we proceed in the construction of our



(continued from the previous page) representations, must lie in us independently of all experience. The “subjective condition” that an experience may at all occur, is contained in the forms of connexion which we bring to bear upon experience. Such forms of connexion are not only, as Kant will have it, space and time as forms of perception ‘a priori’, but—and this is Zeller’s strong postulate—also number.

56) “That the external world appears to us as a material world is a fact of our self-consciousness, that it also is this, an assumption which we derive from this fact.”

57) All knowledge, Zeller teaches us, has to come from experience. Only with the help of experience can it penetrate deep into the essence of things. This experience is, however—and in this he is at one with Dilthey—rooted in the rational basis of the human race. As experiences change, there can be no final philosophy. Every age has therefore necessarily its philosophy with its changing experiences. Every cultured nation must have some philosophy or another, just as it must have some art or some religion. But just as the forms of religion and art change, so also the philosophy of a given age has to find out the formula

(continued from the previous page) valid for the time being with regard to the immovably fixed fact, the fact namely, that the "world is a system regulated and shaped by strict laws." But surely no system, as Zeller says with regard to "systems and system-building" can do more than join the knowledge accessible to its age to a harmonious and inwardly connected world-view. The impulse towards philosophical system-building, the "metaphysical need", so happily characterised by Kant, can and must never be extinguished. The systematic connexion of our knowledge must rather always be sought anew. Every such attempt when it is made by a competent person, is, according to Zeller, an account which the total scientific knowledge of an age itself gives of the result of its activity.

(continued from the previous page no 165) \*ANILBARAN ROY: Against this simple surrender the whole of our nature and the whole world seem to stand and we have to win every inch of ground by stern, resolute, courageous fight and struggle.

Yet everywhere the principle is the same; wherever there is any obstacle, any difficulty, any imperfection in our being, we have to surrender it to thee.

2) Our mind and life and body are living in falsehood and perversion, and their highest perfection lies in identification with thee, Mother. Only it is ignorance and want of faith and inertia which make them refuse or revolt. 3.) Desire is the craving for enjoyment produced by the senses when they are excited by external objects. The ordinary man cannot bear the velocity of this desire, but the 'Yogi' bears it remaining perfectly calm and immobile. As rivers and streams disappear after falling into the sea – no trace of them is left at all, so desires are completely lost as soon as they enter into the 'Yogi', they cannot produce any reaction or deformation in him. By using the phrase "all desires" the 'Gita' implies that one must not run away from any object of desire; as the sea remains immutable even after taking into it all the waters of the earth, so one must learn to bear and control the vehemence of the senses excited by objects of desire; only in this way one can become free from all disturbance of desire and attain the divine condition known as the Brahmic status. (4) One must at the very beginning root out all desire; for what is a help at a certain stage becomes a formidable obstacle at another. Desire helps us to rise above the Tamasic life of darkness and inertia, but it stands in the way of our attaining the higher divine life. Until desire is completely eliminated, no spiritual realization can be lasting; when desire is gone, one can be sure of all realisations.

EDITOR OF VEDANTA KESARI: A NEW INSPIRATION FOR THE AGE

1) Sri Ramakrishna reproached himself for his ecstasies, because they took time that might, otherwise have been given to others: 'O Mother,' cried he, 'stop me from enjoying them! Let me stay in my normal state, so that I can be of more use to the world.'

Until one amasses such abundance of self-giving stamina which is essentially spiritual, it is disastrous for him and the world if he starts on helping the world.

2) First, by safeguarding life against its own wastful vagaries. He closed the doors through which life escaped into the Hadean caverns of lust, wrath and creaturely craving. The energies thus gathered were purified by him by an upward turn given to them. The Upanishadic teaching to realize the Divine Reality by 'tapas' (austerity) was eloquent in his life both in its negative and positive aspects. 'Kamastyagah tapahmritah': The abandonment of desire in all forms is 'tapas'. Not only did he makes this a blazing reality but gave a popular and appealing rendering of its for the benefit of the world. The Master insisted on the complete eschewing of Kamini and Kanchana, of lust and wealth, as these were powerful weapons in the hands of the animal and possessive instincts and so the breakers of God's sanctum. Life he averred, has to be lifted high to touch the Infinite; and for

(continued from the previous page) for this the aspirant should keep clear of the poisonous streams of impulsive animal impulses of strong likes and dislikes, of hatred and weakness and we nothing but passion-ridden, passion-driven slaves. Hence our life-stream has to be refined over and over again to deserve the confluence of the Divine into it, through a negative and positive process, by ridding it of its noxious elements and by reinforcing it by a divine content through intense meditation of the Supreme—*Ityetat tapaso rupam dhyanamcha parameshthinah*. And for him concentration on the Divine was an early easy and immediate possibility. He said, 'the wind of Divine grace is ever-blowing. It is all a question of unfurling your sails.'

3) But negation loses its point when not directed towards affirmation. Self-denial is a waste of effort unless it paves the way for self-affirmation. It is the purpose in the suffering that makes the martyr and not the suffering by itself. But the organization and consolidation to life is a desideratum.

4) Psychologists of the day speak with one voice that the reign of unbridled force that is on now has been the outcome of life having descended to instinct level. They attribute all the gruesome maladies of the day to 'instinct' having become the prime mover of human activity instead of Pure Reason or a spiritualised will. According to them of the many forms in which

(continued from the previous page) 'instinct' lifts up its hydra's head, the grabbing possessive instinct is the most pernicious today. Insatiable lust for possession of wealth, power and other enjoyments of the flesh has made men and nations mad and have involved them in this wholesale massacre of humanity.

5) It is worthwhile remembering that Freud comes very near the conception of the Gita when he puts the ego impulse as strong as the libido. His idea that libido, the primal energy is the driving force of all human action urges acceptance in the light of the Gita's teaching. When Arjuna asks the Lord what is that by which, as if by force one is compelled to sin, the Lord replies: 'It is desire—it is anger, born of the Rajo-guna'. The libido then is this Rajo-guna fed by desire, anger and great craving, and even as the Gita urges sublimation of the Rajo-guna into Sattva as essential for spiritual unfoldment, Freud maintains that the libido is a transmutable form of energy furnishing after refinement the power for the characteristically 'civilized' activities of human beings. Civilization according to Freud is the outcome of repression—or to use spiritual terminology, sublimation—of the primal energy. Of all creation man knows the art of self-repression, of inhibition best and that is why he has been able to ascend to spiritual heights unscalable by other species.

As this stage the Master's (Sri Ramakrishna's)

(continued from the previous page) contribution comes as the crown to this trend of thought: 'Try to gain absolute mastery over the sexual instinct. If one succeeds in doing this, a psychological change is produced in the body by the development of a hitherto rudimentary nerve known as Medha, the function of which is to transmute the lower energies into the higher.' Here is ample testimony to the deep insight the Master had into the psychology of the sex instinct, the morbidities it may lead to and the sublimation that it is capable of. And what the Master speaks of is a physical transformation in those who sublimate the primal energy is the result of his yogic attainments. 'The knowledge of the higher self' continues he, 'is gained after the development of this Medha-nerve.' After the dawn of the knowledge of this higher self, one's lower self naturally chooses to merge itself in the former. The Bhakta loses himself in his Ishtam.

5) It is worthwhile remembering that Freud comes very near the conception of the Gita when he puts the ego impulse as strong as the libido. His idea that libido, the primal energy is the driving force of all human action urges acceptance in the light of the Gita's teaching. When Arjuna asks the Lord what is that by which, as if by force one is compelled to sin, the Lord replies: 'It is desire—it is anger, born of the Rajo-guna'. The libido then is this Rajo-guna fed by desire and anger

6) Thus did the Master come to the consummation of all Paths, to the confluence of Yoga, Bhakti, Jnana and Karma, to the summit of all spiritual 'sadhana'. Then only did he think himself fit to give to the world the wealth of his divine realizations. Society menaced as it is today with the baneful luxuriance of Asuri Sampath, cries for such Daivi Sampath as Sri Ramakrishna can give in abundance. His life proves that the greatest breadth, self-control, godliness, truth, calm and compassion can exist side by side in the same individual and that society can be constructed like that, for society is nothing but an aggregate of individuals. The formation of such a character is the ideal of this age.

We have to search for long in his teachings before we can find where exactly he places his finger of stress. We don't find him pressing for a particular form of faith, worship or ceremonial, nor for a mode of life. He never censured the householder's life as incapable of Divine denouncement. He promised the crown of life's great consummation for one and all.

7) This is the religion of emancipation that Sri Ramakrishna lived and taught, the freeman's faith, the religion for the scientific man. Too long has this science-struck generation of ours wasted its time and taste in the antechambers and the outer-temples of Reality, taken up, as it were, by



(continued from the previous page) the glamorous trinkets that are on show. Now it should enter the inner sanctum. If only the present age would grow wiser not to waste its intellectuality on the study of the manifestation, but learn to love the Reality and to live in it.

SWAMI JAGADISWARANANDA: ACHARYA SANKARA AND MEISTER ECKHART@@

1) There is such surprising resemblance nay, identity between the fundamental teachings of the Indian Acharya and German Meister that the words of the one would read like a translation into Latin or German from the sanskrit of the other and vice versa.

2) Both are teachers of salvation that is at once transcendental. 'Samyag darshana' of Sankara is the same as the 'intuitus mysticus' (mystical intuition) of Eckhart. Conceptions of the One, the Many, Life and Salvation, Soul, etc. are so alike that they have been called by a German savant as contemporaries 'in the deeper sense'. For both stand at corresponding points in the parallel of developments of their environments.

Let us first compare the conceptions of the two masters about Ultimate Reality. Sankara's Brahman and Iswara correspond respectively to Eckhart's Godhead and God. Like the Vedantic Brahman, Eckhartian Godhead is beyond the three antitheses of knower, knowing and known. As

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@@ In the "Vedanta Kesari" magazine 1943.

(continued from the previous page) Brahman becomes saguna and sakara as Ishwar; so out of God head comes God. 'God and Godhead are as distinct as heaven and dis-becomes' says Eckhart. According to Eckhart 'Esse est deus' i.e. Being is Godhead. Being is absolute, eternal, nameless and formless. All naming is alien to it. That 'Being is Godhead' means that Godhead is that 'whose essence is existence and which has no essence except this existence alone which Being signifies.' Being here is not predicated of Godhead, but Godhead is predicated of Being. As Brahman is beyond thought and words so is Godhead incomprehensible and inexpressible. For this reason every predicate which could be used would veil Godhead and would make. It is Eckhart says 'an idol, a not-God, a not-spirit, yea, a sheer nothing' Both teachers and their speculations with similar warning. 'Wouldest Thou be perfect, do not yelp about God' says Eckhart. This Atman is silent' says Sankara. Eckhart asserts from his personal ecstasy that the seer has to pass beyond 'God' into the silent 'void' of the Godhead. That is the highest vision, the final experience, and whosoever still has a 'God' has not yet reached to the highest and the last. 'Had I a God whom I would understand' says Eckhart 'I would no longer hold him for God'. The German synonym used by the sage for 'void' is 'wuste which points to the vastness of ultimate mystical experience beyond the disturbance of thought to a silence

(continued from the previous page) as of the desert.

As Sankara in the sixth Prapthaka of the 'Chhandogya Upanishad', Section I, puts Sat, Absolute Existence, at the beginning of all things and considers. It as the substratum of the cosmic phenomena, similarly Eckhart in his prologue to the 'Opus Tripartitum' states that 'ipsum esse' (Being itself) is before all things and does not receive anything either from anything or by anything, neither is it appended to nor does It follow anything but it precedes and is prior to all things. What is other than being is nothing. In the Being, there is no distance at all, absolutely no distinction of form or condition or activity. It is the beginning, nor can it become'. What Sankara calls 'astitvam' of Brahman, Eckhart calls 'Istigkeit. In support of this Eckhart appeals to Exodus where Lord says 'I am that I am', 'I am' hath sent me. While commenting on this aphorism of Exodus, Eckhart says: 'The pronoun I of the first person by itself signifies unmixed Being, without accidents (upadhi), without anything foreign to its nature (anyad), substance without quality (nirguna) without form without this or that (neti, neti). God is much more an 'aught', which is yet (amurta), an incomprehensible 'aught'. As Sankara says 'soham' (I am he, the Brahman) and none else, so Eckhart says, 'God is the same one as I am. With Him we are one, not only as united but in an absolute at-one-ment'. In the highest realisation

(continued from the previous page) the individual soul is 'dead and buried in God-head (Brahman). The knower and the known are one. Simple people imagine that they should see God as if He stood there and they here. That is not so. God and I are one in knowledge (ecstasy). I am neither God nor creature. I am that which I was and shall remain, now and forever more.'

3) Eckhart like his Indian rival was a very bold metaphysician. In accordance with his doctrine God is also a becoming. And as all becoming is unreal, so is God, an appearance. As for Sankara Brahmbhava was moksha i.e. salvation consists in becoming Brahman, and the knower of Brahman enters into the All, so for Eckhart Homo nobilis (deified man, the knower of Godhead) 'becomes all things'. In Vedanta Brahmi Prajna or Brahmabodhi passes all comprehension and disclaims all thought and expression. In Eckhartian mysticism, superconceptual apperception of Godhead is 'unknowing knowing', a contentless consciousness. It is as difficult to plumb as the might ocean. It escapes all definition. So the seer becomes silent.

4) 'Further congruity between these two masters of the East and the West is found in the fact that for both the way to salvation is knowledge. Eckhart's 'methodus' mysticism resembles to a great extent to Vedantic 'sadhana' of self-analysis and understanding the Mahavakyas. The Bhakti School of India has ample affinity with the emotional element in western mysticism. Both

(continued from the previous page) the teachers, however, have not preached it as the way to enlightenment. So knowledge for them is not a matter of having visions as in the Bhakti Marga, but it is a spontaneous awareness of identity with Brahman or Godhead, a dawning of 'intuitus' (insight) which cannot be produced or worked out. 'This intuitive knowledge is timeless, spaceless, without any here or now' says Eckhart. Knowing is being to both masters.

The super-consciousness that Godhead is one's own Being dawns like a blinding flash of lightning.

5) No man can get final satisfaction till he becomes the Infinite. One realises his real nature in mystical experience. 'It is', Eckhart says, 'as when a man pours out into a clean vessel and lets it stand and then if he holds his face over it, he sees his face at the bottom resplendent as it is in itself. In that state the essence of all creatures is seen as one in a miraculous nature. There all is one and one all in all. When the soul is wholly united with God and baptized in the divine nature, it loses all hindrances, sickness and inconsistency and is at once renewed in a divine life'.

6) Eckhart opines that the element of unity that is intuited in mystical experience is like the pennon of a submerged submarine pointing to something deeper w which it indicates but does not fully reveal. This intuition of unity indicates that macrocosm lies in the microcosm. The

(continued from the previous page) perceiver and the perceived are no longer two things separate from one another, and that the object loses its identity in the subject. The one is seen as Many and Many as the changing modes of the one. Hanuman in the Ramayana and Prahlad in the Vishnu Purana assert that there are three stages in spiritual evolution: when body idea dominates the mind, God and soul are perceived as two separate entities; when Jiva-buddhi prevails, soul is experienced as a part and parcel of God and when Atma-consciousness is attained man realises his inner identity with God. Closely skin to this is the following saying of Eckhart: 'Does the soul know God (Oneness) in the creatures, that is merely evening light (first stage). Does she know the creatures in God, that is morning light (second stage). But does she know God as He who alone is Being; that is the light of midday (last stage).

7) Sankara and Eckhart do not explain the world; rather they explain it away. The German seer observes like Sankara that as long as one beholds differences, 'nama-rupa' the will-o-the-wisp of becoming, one is in misery. 'Even though one beholds an angel, or himself as something formed however divine, so long is there imperfection in him. But as soon as the soul casts off all forms, all shadow of multiplicity (nanatva), even in thought or in name, she becomes blessed and attains perpetual peace.

(continued from the previous page) The knowledge of the manifold in us obscures the knowledge of one that is in us.

8) As to Sankara, soul is ineffable like God and is ultimately nothing but Universal soul or oversoul, so to Eckhart, 'Godhead is inexpressible and has no name. At bottom, the soul is also inexpressible as Godhead is'. In the view of Sankara when soul is stripped of all limitations (upadhis), it shines forth in its own light as pure consciousness, and it attains nothing above himself and is united with nothing besides himself.

9) To Eckhart, the empirical world is a copy, an expression of God in space and time, though the copy is infinite diminished and falling far short of its original. The empirical Universe, Prapancha, exists and shines through Him alone. It is 'pure nothing, a withered grass, a faded flower, a passing shadow, a vanishing cloud, a dying breath, a flying dust, a fleeting dream'. Eckhart develops his doctrine of 'creare' and thereby approaches within a hair-breadth of Sankara's 'Mayavad'. Like Sankara's Avidya, Eckhart's 'creatura' cannot be defined as Being or as not-Being. He however clearly says how creatureliness is to be overcome. 'Where the creature end, God begins' says Eckhart. Both are equally unable to explain the how and the why of this theory of non-being or cosmic mistake. This problem remains insoluble almost in all religions. The Christians

(continued from the previous page) also do not know where the devil comes from. Eckhart finally says 'All things in their finite form have followed out in time but have nevertheless in their infinite form remained in eternity'. Rudolf Otto, the famous interpreter of Eckhart develops this Eckhartian doctrine fully in his 'Vishnu Narayan' and 'Religious Essays'.

Sankara and Eckhart are at one in this, that they are bold to the highest degree; so during that their temerity cannot be surpassed. Both advocate transcendentalism, yet at the same time they are sincere theists. Their mysticism though deep-rooted in theism, soars very high in the seventh heaven of absolutism. Their mysticism beautifully harmonises theism and transcendentalism.

10) Eckhart boldly and that his mysticism is the genuine fulfilment of all theism. As a theist, Eckhart has a message of hope for all worldling. He says 'The human soul may be fully turned towards God. An ideal theist according to him 'seeks nothing but God, nothing appears to him but God. He becomes one with God in every thought, all doings and dealings'. Eckhart in his speculation attempts to free God as far as possible from all anthropomorphic elements and inspires orthodox theology to think of God in terms of the Absolute. He thus widens the sphere of theology and makes it merge in mysticism. This is essential to theology, as without this it remains isolated if not segregated! Eckhart is very fond of super-personal Godhead above evolution and devolution.



Eckhartian doctrines have inaugurated a mighty reform movements in western mysticism. It gives an agreement impetus to theism when it insists that we must also leave God and climb beyond God, that God disappears and enters into modeless Godhead. Eckhart and Sankara expounded a philosophy which is born of and based on intellect whose fight after all is not very far. Eckhart was a monk of burning renunciation and thirsted for the highest experience of spiritual life. He teaches that soul must leave all sense-objects, resolve itself from all attachments, lose all creatureliness, give up all fleshly desires and enter into the stillness of the Godhead and regain its God-nature which it was before all time. He emphasised that the soul must get rid of this 'Fata morgana', this cosmic mistake, this world of wandering and be reestablished in his real nature where no sorrow would pain him and which is the highest gain of life.' The German Rishi stresses that life must be a passionate search for salvation, a quest for eternity, a volcano of homesickness, a thirst for the cessation of 'samsara'. Eckhart says that God is righteousness and if one wants to be righteous he must be God. He says 'God Himself knows and loves himself in us. Godhead became God in me'. 'God became man in order that man may become God'. When a man realises his God-nature he wins the right to say all has become God. 'All things are God to him', says Eckhart 'because

(continued from the previous page) in all things thou seest nothing but pure God. Like one who looks long into the sun, what he afterwards may see, is seen full of the sun.' Man is seen by both Eckhart and Sankara in two aspects: man in his temporal aspect is a creature of time and becoming, or in the phrase of Kant 'homo sub specie temporis.' Man in his eternal nature, reiterates Eckhart is pure Intelligence as is Godhead. Does not this message of the German Acharya sound like a sentence of Sankara who says that Jiva is none other than Brahman.

11) This proves beyond all doubt that Advaita is inherent in all schools of mysticism but all mystics are not so bold as Eckhart whose fundamental teaching is that man must 'get rid of God, must put off God, must know nothing of God'. In an ecstatic mood the German Advaitist proclaims, 'were I not, neither God will be', 'God must dis-become'.

'I was before God came out of Godhead'. Such a doctrine was therefore stigmatised as heresy and the sage was tried before a tribunal of Inquisition.

12) As Eckhart from a spiritual stand-point is a rival of Sankara, so is Kant the nearest approach to the Indian Acharya from the philosophical viewpoint. Even in the philosophy of Fichte, there exists astounding similarity with the doctrine of Advaita. Fichte in his 'A Guide to the Blessed Life' gives a definition of Being which is exactly

(continued from the previous page) similar to the Vedantic conception of Brahman. Convergence of thought and experience is conspicuous. Anquetil du Perron had taken the Upanishads to the west through the medium of a Persian translation. Schopenhauer was profoundly influenced by the Upanishads. Schelling knew them and spoke highly of them. In fact, German thought is full of Advaitic elements. Mahayana Buddhism of the Far East is another parallel development of the Advaita. The Chinese sage, Laotze, in his masterly work 'Tah Tet King', teaches the doctrines which are astonishingly identical with Vedanta. It is high time that as learning advances, a comparative study of Plotinus, Eckhart, Sankara, Laotze, Jallaluddin and other Advaitist sages should be taken up and be made available to the students of Comparative Religion.

MARIAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF BEHAVIOURISM@@

1) The psychology I had studied years ago, I discovered, was now known as "the old psychology." It, said Mr Watson, in his preface to Behaviourism, dealt with a world of intangibles, a world of definitions, a world dominated by a kind of "subtle religious philosophy." The new psychology, on the contrary, dealt with a world of tangibles, a world of facts. It was a psychology, of which, I came to the conclusion, Mr Gradgrind himself would thoroughly approve; a psychology which

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@@ In the "Psychology" magazine 1942.

MARIAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF  
BEHAVIOURISM

(continued from the previous page) dealt with a world that could be manipulated held up, examined, changed about; a psychology which limited itself to things which could be observed; a psychology, in short, my dear Sirs, of facts, facts, facts.

But let Mr Gradgr – I mean Mr Watson – speak for himself:

Possibly the easiest way to bring out the difference between the old psychology and the new is to say that all schools of psychology except that of Behaviourism claim that 'consciousness' is the subject matter of psychology. Behaviourism, on the contrary, holds that the subject matter of human psychology is the behaviour or activities of the human being. Behaviourism claims that 'consciousness' is neither a definable nor a usable concept, that is merely another word for the soul of more ancient times."

Mr Watson then remarked that all psychology except Behaviourism is dualistic, that is to say, we have both a mind (soul and a body, that this dogma has been present in human psychology from earliest antiquity. In a Gradgrindish manner he explained that no one has ever touched a soul or has seen one in a test-tube, or has in any way come into relationship with one as he would the other objects of his daily experience. He told how psychology and philosophy, in dealing, as they thought, with non-material objects, found it difficult to escape the language of the church, and hence the concept of mind and soul came down to the latter part of the nineteenth century. He said that it was the

MARIAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF  
BEHAVIOURISM

(continued from the previous page) boast of Wundt's students in 1879, when the first psychological laboratory was established, that psychology had at last become a science without a soul, and declared that all that Wundt and his students really accomplished was to substitute for the word "soul" the word "consciousness." Said he, "Consciousness" is the keynote of all psychologies today except Behaviourism. It is a plain assumption, just as unprovable, just as unapproachable as the old concept of the soul. To the Behaviourist the two terms are identical, so far as concerns their metaphysical implications."

Thus spoke Mr Watson in Behaviourism. I, still dominated by a "subtle religious philosophy," was old-fashioned indeed.

Mr Watson went on to say that thousands of pages had been printed about this intangible something called "consciousness," which later on he himself defined as "merely a popular or literary phrase descriptive of naming our universe of objects both inside and out," and said that "consciousness" could not be analysed like a chemical compound, but only by "introspection, 'a looking in on what goes on inside us.'" He grandiloquently defined introspection as "a much narrower popular phrase descriptive of the more awkward act of naming tissue changes that are taking place in muscles, glands and the like," and said that neither consciousness nor introspection has any existence as a psychological process. Mr Watson then dolefully declared that because consciousness could be analysed only by introspection,

MARIAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF  
BEHAVIOURISM

(continued from the previous page) there were as many different analyses as there were individual psychologists and that therefore there was no way of experimentally attacking and solving problems and standardising methods.

2) He told how, in 1912, the Behaviourists reached the conclusion that they no longer could be content with work with intangibles and unapproachables; they saw their brother scientists making progress in medicine, in chemistry, in physics, they saw how every new element isolated in one laboratory could be isolated in some other laboratory. Therefore, in his first efforts to get uniformity in subject matter and in methods, the Behaviourists began his own formulation of the problems of psychology by sweeping aside all mediaeval conceptions. He dropped completely from his scientific vocabulary all subjective terms such as sensation, perception, image, desire, purpose, and even thinking and emotion as they were subjectively defined.

3) Said Mr Watson, "The Behaviourist asks, Why don't we make what we can OBSERVE the real field of psychology? Let us limit ourselves to things that can be observed, and formulate laws concerning only those things. We can observe BEHAVIOUR – what the organism does or says."

He then said that he wishes to make the fundamental point that saying is doing – that is, behaving; that speaking overtly or to ourselves is just as objective a type of behaviour as football.

"Speaking to ourselves," thought unpsychological

MARIAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF  
BEHAVIOURISM

(continued from the previous page) I, what does he mean? Mr Watson then very cleverly explained that what the psychologists have hitherto called "thought" is, in short, nothing but talking to ourselves, and said that he wished expressly to affirm that in developing this view he had never believed that the laryngeal movements as such played the predominating role in thought; that removal of the larynx does destroy articulate speech, but that it does not destroy whispered speech, and emphatically stated that his theory would hold that the muscular habits learned in overt speech are responsible for implicit or internal speech (thought), and said that the term "thinking" should cover all word behaviour of whatever kind that goes on subvocally.

This statement appears in Behaviourism, but I found the same theme greatly elaborated in an article by Mr Watson, an article by Mr Watson, an article entitled "The Universalised in Human Behaviour," and it was this theory which Prof. Woodworth referred to, I supposed, when he asked if it was necessary to link up Behaviourism with any special hypothesis, such as that of the linguistic nature of all thought.

3) Listen to Mr Watson: "The Behaviourist believes that the verbal process, whenever it is present, is always an actual functioning part of any act or skill. You can see that memory is really the functioning of the verbal part of a total habit. What is popularly meant by 'memory' then, is the running through or exhibition of the verbal

MARIAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF  
BEHAVIOURISM

(continued from the previous page) parallel of manual habits earlier put on."

Here I felt like saying what Alice said to the Red Queen, "I don't understand you, my dear, and yet it is certainly English."

Memory, consciousness, introspection—must I throw them all, overboard to be a Behaviourist?

5) It is a mistake to think that behaviour study belongs to Behaviourism only, and mentions the psychoanalysis as instances to the contrary. One need not to have been a Behaviourist to have made of any one of numerous investigations made by Behaviourists.

6) There is one little sentence, which to me is the keynote of Behaviourism. Like Banquet's ghost, it will not down. Mr Watson I cannot help remembering it. It is to be found in the chapter on "Personality."

"Think of man as an assembled organic machine, ready to run."

I cannot. Man to me is a machine—PLUS. Mr Watson can explain the machine, but he can't explain the plus. Only God can do that, and He can only in terms of that queer subtle religious philosophy called soul. God can neither be seen, felt, nor put in a text-tube, yet I know that HE IS. So here we are, back to conscious again. Why try to make tangible the intangible?

I like, yes, I like to imagine Mr John B. Watson, as greatly as I admire him, I like to imagine him being knocked on the head by an altruistic, unpredictably behaviouristic burglar, in search, perhaps, of some of the golden royalties of Behaviourism. I



MARIAN L. GILL: A CRITIQUE OF THE WATSON THEORY OF  
BEHAVIOURISM

(continued from the previous page) can imagine Mr Watson, as he is laid low (temporarily not present), and a famous doctor and a kindly nurse being called to aid him. I like to imagine these two quaint, unscientific people crying, as he comes to, as they doubtless would, "He's conscious.' At last he's 'conscious.'"

And I can imagine the behaviouristic Mr John B. Watson himself, exclaiming, in a mere social and literary manner, as thousands have before him, and thousands will after him, "Tell me, doctor, how long was I UNCONSCIOUS?"

FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

1) Here, far away from the superficiality and shallowness of common life, a far greater clearness of mental perception, a much deeper concentration of thought, a much higher conception of the truth regarding the mysteries of nature and man might be obtained. How much would our senses be sharpened for the perception of external and internal things; how much would our knowledge of self increase!

2) A man who is able to grasp and remodel exalted ideas, and given them material expression, may do much more for the benefit of the world by living alone and in solitude, than by living among the world where his work is continually impeded by affairs of minor importance.

3) You are only an instrument through which this universal power may act and manifest itself, and you may experience the fullest extent of its strength if you do not attempt

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) to oppose it. But if you imagine that you have a will of your own, whose mode of action is different from the universal will, you merely pervert an insignificant part of the latter and oppose it to the great original power. The more you imagine to have such a will of your own, the more you will come into conflict with the original will-power of the universe; and as you are only an insignificant part of the latter, you will be overwhelmed and bring on your own destruction. Your Will can only act powerfully if it remains identical with the will of the universal Spirit. Your will is strongest if you have no will of your own, but remain in all things obedient to the Law."

4) These symbols do not belong exclusively to the Christian church, nor can they be monopolized by her. They are as free as the air for any one who can grasp their meaning, and unfortunately very few of your Christians know that meaning; they only worship the external forms, and know nothing about the living principle which those forms represent.

5) Real knowledge cannot be imparted by one man to another; a man can only be guided to the place where he may obtain it; but he must himself grasp the truth, not merely intellectually with his brain, but also intuitively with his heart.

6) If those people have advanced so far as to be able to bear a life of seclusion, let them enter it; but to do so it would,

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) above all, be necessary that they should possess some real knowledge. Only those who possess such knowledge will be able to live harmoniously together. As long as men move merely on the plane of beliefs and opinion, each man's opinions and tastes will differ from those of the other to a certain extent, and I am afraid that your proposed harmonica society would prove in the end to be a very inharmonious one and not at all conducive to that tranquillity necessary for interior concentration.

6) Being narrow-minded, the universal principles and powers which are active within the great workshop of nature have, in their conceptions, become narrowed down to personal and limited beings; the divine and infinite power which men call God, which exists everywhere and without which nothing can possibly exist, has been reduced in the minds of the ignorant to an extra cosmic deity of some kind, who can be persuaded by mortals to change his will, and who needs substitutes and deputies upon this earth to execute his divine laws. Your religion is not the religion of a living God who still lives and who executes his own will; it is the religion of a dead and impotent god who died long ago and left an army of clergymen to rule in his stead. Therefore your modern religions are systems of superstitions from which the truth has been excluded.

7) As long as man is acquainted with the processes going on in this (to him) invisible

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) organism, he will have little power to guide and control these processes; he will resemble a plant, which is dependent for its existence on the elements which are unconsciously brought to it by the winds and the rains, or which may accidentally be found in its surroundings; it has neither the power to prevent nor to promote its own growth. But when man obtains a knowledge of the constitution of his own soul, when he becomes conscious of the processes going on in its organism and learns to guide and control them, he will be able to promote his own growth.

8) Thus intellectual man, growing up protected by fashion and friends in a school, college, university, or perhaps within the walls of a convent, finds himself isolated from contrary influences and meets with but little resistance. Crowded together with those who think like him, he lives and thinks like the others. Over their heads waves the banner of some accepted authority and upon that banner are inscribed certain dogmas in which they believe without ever daring to doubt their veracity. There they grow, throwing upon each other the shadow of their ignorance, and each prevents the others from seeing the sunlight of truth. There they cram their brains with authorized opinions, learning a great many of the details of our illusory life which they mistake for the real existence; they become top-heavy, for all the energy which they receive from the universal fountain

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) of life goes to supply the brain; the heart is left without supply; the strength of character, of which the heart is the seat, suffers; the intellect is overfed and the spirit is starved.

9) He who desires to develop strength must not be afraid of resistance; he must obtain strength in his feet. He must be prepared to meet the wind of contrary opinions, and not be overthrown when the storms of passion arise. He should force himself to remain in contact with that which is not according to his taste, and even to harmonize with that which appears inimical, for it is really his friend, because it may supply him with strength. The contrary influences to which he may have been exposed will cause a tempest to rage though his heart; but when he has gained the power to command the tempest to cease and to say to the excited waves of his emotions, Be still! then will the first gleam of the rising sun appear in his heart.

10) Henceforth he will not be required to be exposed to storms, but may seek shelter in a tranquil place; not because he is afraid of the storms, which can do him no harm, but because he wants to employ his energies for the full development of the newly awakened spiritual germ instead of wasting them uselessly on the outward plane.

“Thus it appears that only after having reached a certain state of maturity, life in a solitude, isolated from contrary

(continued from the previous page) influences, becomes desirable and useful, and that those who retire from the world as long as they need the world attempting to ascend to the kingdom of heaven by beginning at the top of the ladder. Let him who needs the world remain in the world. The greater the temptations are by which he is surrounded, the greater will be his strength if he successfully resists. Only he who can within his own mental sphere create the conditions which his spirit requires, is independent of all external conditions and free. He who cannot evolve a world within his own soul needs the external world to evolve his soul.

“Unspiritual men, therefore, who retire from the world because they are afraid of the world, cannot be considered to be heroes who have renounced the world; they deserve rather to be regarded as cowards who have deserted their ranks at the beginning of the battle with life. Such people sometimes retire into convents for the purpose of having a comfortable life, and in addition to that a ticket to heaven. They imagine to do a service to God by leading a harmless and useless life; for which imaginary service they expect to obtain a reward at the end of life. But the reward which they will receive will also exist merely in their imagination. As the sensualist wastes his time in the prosecution of useless pleasures so the bigot wastes his time in useless ceremonies and prayers. Both are acting for the purpose of gratifying their own personal

(continued from the previous page) selves. I am unable to see any essential difference between the motives and morals of the two.

“But with spiritually developed man the case is entirely different. The divine principle in man exists independent of the conditions of relative space and time; it is eternal and self-existent. It cannot be angered by opposition, nor irritated by contradiction, nor be thrown into confusion by sophistry. If it has once become conscious of its own power in man, it will not require the stimulus required by the physical organism and afforded by the impressions which come through the avenues of the senses from the outer world; for it is itself that stimulus which creates worlds within its own substance. It is the Lord over all the animal elemental forces in the soul of man, and their turmoil can neither educate it nor degrade it, for it is Divinity itself in her pure state, being eternal, unchangeable, and free.

“He in whom this divine principle has once awakened, he who has once practically experienced the inner Life, who has visited the kingdom of heaven within his own soul, he who stands firm upon his feet, will no more need the educating influences of the contending storms of the outer world, to gain strength by resistance; nor will he experience any desire to return to the pleasures and tomfooleries of the world. He renounced nothing when he retired into the solitude. He desires no other good but to create good for the world.

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

11) Each man has a certain amount of energy which he may call his own. If he wastes all that energy on the outward plane, either for the attainment of sensual gratification or in intellectual pursuits, he will have nothing left to develop the divine germ in his heart. If he continually concentrates his mind outwardly, there will be no inward concentration of thought, which is absolutely necessary for the attainment of self-knowledge.

12) To get rid of all at once such fancied necessities and the trouble which imposed upon us to attain them, the shortest and surest way is to rise above such necessities and to consider them not to be necessary at all. Then a great amount of our energy would become free, and might be employed for the acquisition of that which is really necessary, because it is eternal and permanent, while that which serves nearly temporal purposes ends in time.

13) No answered the Adept, "it is not produced by your own imagination, but it is a product of imagination of nature, whose process can be guided by the spiritual will of the adept. The whole world, with its solid planets, its mountains of granite, its oceans and rivers, the whole earth with all its multifarious forms, is nothing else but a world of the imagination of the Universal Mind, which is the creator of forms. The universal power of will penetrates all things. Guided by the spiritual intelligence of the



(continued from the previous page) Adept, whose consciousness pervades all his surroundings, it creates in the Universal Mind those shapes which the Adept imagines; for the sphere of the Universal Mind, where he lives, is his own mind.

14) Do you believe that the sphere of mind in which man exists only within the circumference of his skull? I should be sorry for such a man; for he would not be able to see or perceive anything whatever, except the processes going on in that part of his mind contained within his skull. The whole world would be to him nothing but impenetrable and incomprehensible darkness. He would not be able to see the sun or any external object; for man can perceive nothing except that which exists within his own mind. But fortunately for man, the sphere of the mind of each individual man reaches as far as the stars. It reaches as far as his power of perception reaches. His mind comes in contact with all things, however distant they may be from his physical body. Thus his mind—not his brain—receives the impressions; but these impressions come to his consciousness within his physical brain, which is merely the centre in which the messages of the mind are revived.

15) We are all living within the sphere of each other's mind, and he in whom the power of each other's mind, and he in whom the power of spiritual perception has been developed may at all times see the images created in the mind of another. The Adept creates his own images; the ordinary mortal

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) lives in the products of the imagination of others, either in those of the imagination of nature, or in those which have been created by other minds, We live in the paradise of our own soul, and the objects in which you behold exist in the realm of our soul. Every thought calls into existence the form or power of which we think; but these things have no life until life is infused into them by the will. If they do not receive life from the will, they are like shadows and fade soon away.

16) Fortunately for mankind in general, this spiritual will power which calls the creations of the imagination into objective visible existence is in the possession of very few, else the world would be filled with living materialized monsters, which would devour mankind; for there are in our present state of civilization more people who harbour evil desires than such as desire the good. Thus you see how important it is that men should not come into possession of spiritual powers until they become virtuous and good. These are mysteries which in former times were kept very secret, and which ought not to be revealed to the vulgar.

17) "These statues," my companion remarked, "represent, the elemental principles and power of nature, and they were thus personified by the ancients to bring the attributes of these principles within the conceptive power of the mind. None of the old Greeks and Romans, except the most ignorant, ever

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) believed that Zeus, Pluto, Neptune, etc., were existing personalities; nor did they ever worship them as such. They were merely symbols and personifications of formless powers.

18) To learn such explanations from another does not necessarily convey real knowledge, but is often merely a matter of stuffing the memory with the opinions of another. Such knowledge is of the kind which is acquired in your colleges and universities, and we want none of it. Self is the man. That which he finds out by his own experience, that he knows, and nothing more.

19) I said, "Undoubtedly the real man is the thinking principle in man."

"If you admit this," answered the Adept, "you will also agree that the real man is in that place and locality where in he thinks and perceives; in other words, he is there where his consciousness exists. Thinking is a faculty of the mind, and not a faculty of the physical body. Wherever our mind exercises that faculty, there is our true habitation; whether our physical form is there too is a circumstance which need not concern us more than it would concern us to carry warm and heavy coat which we are accustomed to wear in winter, along on our trip while we are making a summer excursion. Thinking is a faculty of the mind, and Mind is universal. If we learn to think independently of our physical brain, we may as well exercise that faculty in one place of the universe as in another, without taking

(continued from the previous page) our physical body along.”

20) If your foot were not an organized substance intimately connected with your brain by means of the nerves the spinal cord, you would never be able to feel any sensation in your foot; the latter might be burned or amputated, and you would not be aware of it unless you should see its destruction or become otherwise conscious of its loss. You do not think with your foot, you think with your brain; or, to express it more correctly, you think by means of your brain. But if you were more spiritually developed, you would be able to sink your thought and consciousness from your brain.

21) Life, sensation, and consciousness do not belong to the form; they are functions of the invisible but real man who forms a part of the universal mind, and who, therefore, if he at once realizes his true character and learns to know his own powers, may concentrate his consciousness in any place within or beyond his physical form, and see, feel, and understand what takes place in such a locality.”

22) The consciousness of the great majority of intelligent people in our intellectual age is nearly all concentrated within their brains; they live, so to say, entirely in the top story of their houses. But the brain is not the most important part of the house in which man resides. The centre of life is the heart; and if consciousness does not take its residence in the centre of life, it will become separate from life,

(continued from the previous page) and finally cause to exist. Let those who desire to develop spiritually attempt to think with their hearts, instead of continually studying with their brains. Let them attempt to sink day after day their power of thought down to the centre of life in the heart, until their consciousness is firmly established there.

22) Can this be accomplished if all our energies are continually employed on the outward plane; if we are never at home within ourselves; if we are continually engaged with the illusions of life, either in the pursuit of sensual gratification or in the so-called intellectual pursuits, tending to give us knowledge of outward things but conveying to accumulate our energy and employ it at the centre within ourselves, if we continually spend it at the periphery? Can we hope to be able to spend all our power, and at the same time to be able to retain it?

23) According to Plotinus nothing has any real existence but the Real, and all the phenomena in this universe are merely illusions created by the internal activity of the Real. No man can see his own face without the aid of a mirror, and likewise the Real, when it awakes from its sleep after the great Pralaya, cannot see itself without the aid of a mirror. There is no other substance but that which belongs to the Real, so to say, steps out of its own centre and looks within itself, and thus an intellectual activity is created, by which the Real perceives the images existing

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) within its own substance; and this activity going from the periphery towards the centre is called the Universal Mind. The same process takes place if a person by the power of introspection directs his thoughts towards his own centre of consciousness existing in his 'heart,' and thus attempts to see what is going on within himself.

24) The obstacles which arise from the external world are intimately connected with those from the inner world, and cannot be separated; because external temptations create inwards desires, and inward desires call for external means for gratification. In each human being is contained a power for good, which may be made to develop if the proper conditions are given.

25) "The continual rush after more money, more comfort, more pleasure, after we already possess all we require, and which characterizes our present civilization, is not necessarily a sign of greed, viciousness, an moral depravity; but it is rather caused by the instinctive impulse, in he rent in the constitution of man, to reach something higher and better, which expresses itself on the physical plane. Man intuitively knows that, no matter how rich in money or fame he may be, he has not yet reached a state in which to be contented and to rest; he knows that he must still keep on striving for something, but he does not know what that something is. Not knowing the higher life, he strives for more of those things

(continued from the previous page) which are useless to him. Thus the curse of the world and the root of evil is ignorance. The curse of man is his ignorance of his essential nature and final destiny, and the efforts of a true system of religion and science ought to be above all to remove this ignorance.

26) If one man, knowing more about the requirements of his nature, and desirous to employ all his energies for the attainment of a higher state, were to dare to assert his manhood and to rebel against the chains of fashion, could he continue to live unmolested in his community? and if he were to emigrate to another, would he not be exposed there to the same troubles? He would still come in contact with men who hated the light because they were educated in darkness, who would misunderstand him, suspect his motives, and persecute him; and woe to him if he had any human failings upon which the snake of slander could fasten its poison fangs. Wherever darkness exists, there exists abhorrence of light. Wherever ignorant man enters, there enter his imperfections. Wherever ignorance resides, there are her attending angels, suspicion, envy and fear.

27) There is a powerful giant who by his negation resists the decay of the pile of rubbish, and the name of this giant is Fashion. It is fashionable to support certain things, and therefore the masses support them.

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

28) I tried to find the line between the visible and invisible, between the objective and subjective, between dreams and reality, and I found that there was no line, but that all these terms are merely relative, referring not merely to the conditions of things which appear objective or subjective to ourselves, but to our own conditions and that while in one state of existence certain things may appear real to us and others illusive, while in another state the illusions become real, and that which before seemed to be real, is now merely a dream. Perhaps our whole terrestrial life will seem to be at the end nothing else than a hallucination.

29) The method of thinking in old dilapidated and dying Europe is too narrow minded to permit of grasping such an exalted idea; which can take root and grow nowhere but in youthful, free, and clear-seeing America. Selfishness, deceit, and the follies of fashion are the kings that rule over the peoples of Europe, claiming as their tribute the immortality of their souls. The battle for superiority in the struggle for existence forces nations and individuals to use evil means; conventionalism forces men and women to be hypocritical; to be most honest and unselfish means starvation and ruin; to be true and sincere means to incur social ostracism; sharpness, cunning, and policy are the Vermin that invest the seat of divine wisdom; every social unit seeks to live and to



(continued from the previous page) thrive upon the ignorance of the rest.

30) It is truly said that spiritual strength grows only by resistance to temptations, but there must be a certain amount of strength before these temptations can be resisted and overcome by the power of the spirit. Is it selfish to seek to gain strength before the battle is entered? Is it selfish to wish for the possession of a certain amount of truth before one enters into an atmosphere filled with lies? Is it selfish if the gardener shelters delicate plant in the hot-house until it grows strong enough to be set out in the garden and to encounter the vicissitudes of the climate? and is not spiritually such a delicate plant? Is it selfish for a child to remain in the mother's womb until it has gained strength to support its own life, and is not the spiritual regeneration for man most difficult to accomplish? That world is full of spiritual miscarriages which have entered the battle with the devils that rule the world prematurely, and without being prepared for the fight; neither will the means for such a preparation be found in our churches and schools as they are constituted at present; where what is miscalled "religion" is carried on as a social amusement, and where not even the meaning of the term "spirituality" seems to be known.

31) It is often said that people with spiritual aspirations should remain in the world and teach others, and do all the good they can; but what good can any one

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) do, if he has no knowledge of the consequences of his acts, and what knowledge can any one teach to another if he knows nothing himself? Spiritual aspirations alone do not constitute spiritual knowledge; we must not only feel the truth but see it before we can know, it ourselves.

32) To those who know nothing about the possibility of attaining self-knowledge, imagining that God is incapable to teach anything to the soul and that divine wisdom like man-made science is to be learned from man, the object of our institution will be incomprehensible. To those we can only say that it is not the object of this enterprise to furnish a retreat for misanthropes and hypochondriacs, where they may lead a lazy life, amusing themselves with be groaning the wickedness of this sinful world; neither is it to be an infirmary for ghost-seers, visionaries, or dreamers, where they may revel to their hearts' content among the creations of their own fancy; nor is it to be a "school for occultism," where magic arts are taught to the fool; but it is intended to be a place where those that earnestly aspire for spirituality may find the external conditions necessary to cultivate it.

33) There is, perhaps, not one in a thousand of laymen or priests who knows the true meaning of the symbols and ceremonies of the Christian church. What the modern Christian usually knows about Christianity is

## FRANZ HARTMANN: AN ADVENTURE AMONG THE ROSICRUCIANS

(continued from the previous page) merely its historical, but not its spiritual, character. The Bible has been degraded into a mere history of the Jews, the universal glorious Christ-Spirit, the Light of the World, the divine elements in man, which lives today as it ever lived since the beginning of the world, has in the minds of his worshippers dwindled down to a mortal man, who lived among the Jews and was executed as a criminal.

34) From a religion of Divine Wisdom, teaching the true relation which Man bears to the Eternal Source from which he emanated, and to which it is his destiny to return, modern Christianity has become almost entirely a system of forms and ceremonies with little or no spirituality, a means to afford a comfortable living to the priesthood, a method of deceiving the ignorant and gullible with false hopes, and of restraining the wicked by fear, while the Christian places of worship have become more than ever deserted, except by such as use them as places for religious amusement or for the display of fashion.

MUKHOPADHYAYA: ESOTERIC NOTES ON THE MAHABHARATA

1) The object of the present commentary is to give a rational explanation of the seemingly absurd stories of the Mahabharata. An attempt has been made through the entire commentary to explain the Mahabharata from the standpoint of the Advaita Vedanta. Behind every phenomenon and behind every fact the root-principle is the Advaita. The

(continued from the previous page) reader is requested to bear all this in mind for it will unravel many a tangled knot in the commentary. That the Mahabharatha teaches Davits (absolute idealism) will be shown when the Shanty Para falls within the scope of our commentary. The spiritual Aryans lose sight of nature and man in the contemplation of the Supreme Being.

2) The five yogas are:—1. Contemplating Viswarupa, or the infinite aspect of God. 2. Contemplating him as present in the objects surrounding us. 3. Contemplating Him as seated in the heart. 4. Contemplating Him as seated in the soul. 5. Feeling the contact of the Infinite spirit with the finite spirit.

3) The word “Maya” has a very important significance in Hindu Philosophy. Maya is confined to the name and form of a thing and not to its substance. The over changing phenomenal world is termed Maya. All the transient states which matter assumes is called Maya. Change is the criterion which will tell you whether a thing is within the province of Maya or not. Whatever is subject to change it is unreal, false, mirage-like, Maya. If you can go beyond the world of changes, if you can peep through the range of Maya (illusion). The substratum and the Neumann of all things, consciousness pure and simple, is alone beyond the pale of Maya. The universe is the phenomenal

(continued from the previous page) appearance of consciousness, a mere show of ever-changing names and forms. All states of matter are unreal. The hard solid block of ice melts into the soft liquid water; the latter in its turn becomes steamy vapour; the steam is transformed into something else and so forth. Now all these unreal, ever-changing, phenomenal states of matter are within the province of Maya, unreality or illusion. The substance into which matter merges in its most refined state is "mind", and mind, too, loses itself in Absolute Consciousness. This is the Advaita doctrine.

3) The universe is a mass of consciousness and matter has as much substantiality as dream-matter. What is the cloud which you see in a dream? It is a state of your mind and nothing more. What is the universe but a state of the universal mind or God or Brahman. Duality is here abolished and unity reigns supreme.

4) The root of all evils in the world is self-assertion. It creates a sense of separateness from which springs hate, lust, envy and all other evil passions. This sense of separateness tends to emphasise the sense of duality and from the latter spring all the evil propensities of the human mind. The absence of the sense of separateness abolishes the sense of duality and with it the train of virtue and vice altogether. This is the supreme state.

5) All these occult powers result from the

(continued from the previous page) firm, steadfast and long-continued belief that the body and the world around us is the product of the mind and mind alone. There is nothing in the universe but the mind and its manifestations. This long continued, un-wav ring belief coupled with the relinquishment of all material pleasures is apt to bring about the realization of the truth that the body itself is one of the various manifestations of the mind. From his standpoint the world of matter has become reduced into the world of mind. He stands behind the veil of the phenomenal world. Such is the grand secret of acquiring the psychic powers of Yoga.

6) It is enjoined in the Shastras regulating the rules of conduct of the members of the religious orders that they can only beg alms for a certain number of times and no more. It is also enjoined that they cannot accumulate food on the previous day in order to consume it on the next day. These injunctions are laid down in order to extricate the will of the aspirant to Moksha from selfish motives and to produce in his mind a complete dependent on the Supreme Being even for the most common necessities of life.

7) The soul, if emancipated, may do a infinite amount of good to the world. The physical body is regarded as the field in the Shastras for the cultivation of spirituality The death of the body in an unripe, state is a great obstruction to the spiritual evolution of the soul. Life-long austerity and spiritual

(continued from the previous page) culture being the 'forte' of the Brahman, death at an-early age or from any accident is regarded as detrimental to his spiritual progress.

8) The Hindu philosophers believe that all events are linked together by the chain of cause and effect and that an accident before its fruition lies hidden in a latent state in the antecedent cause. Events are unfolded in succession according to a fixed principle of nature and not by what is vulgarly known as chance. The value of particular periods of time and their significance are clearly understood and taught. The significance of particular periods of time forms a part of the mysteries of all ancient nations, especially of the Chaldeans Hebrews, Egyptians and the Hindus. In the ordinary Hondo Almanac it will be seen that particular times are specified for making journeys. Particular times are suited for Yoga and for the performance of other religious rites.

9) In the ordinary or natural state of a human being the powers and activities of his mind are scattered in every direction in as much as thousands objects of thought engross his attention. The pleasures of the senses also divert the mind to different channels and so enfeeble it. When the mind is withdrawn from its objects of attraction and the pleasures of the senses, all its rays become concentrated, so to speak, and all its forces can be directed in one channel

(continued from the previous page) whatever it may be. Hence continence is enjoined in Yoga as well as learning secret sciences.

10) Like flowers which bloom and fade in course of time in the successive seasons, like the passions and propensities which appear and disappear with the advance and decline of age, events come and go in succession fulfilling their predestined course. The cycle of causes and effects is without beginning or end according to the great exponent of the Dracaenas, Bhagawan Sankaracharya. The seed produces the tree and the tree produces the seed. Of this succession, there is neither beginning nor end.

11) The above passage shows the fixed belief of the Aryans that those who tread the path of virtue attain success in the long run. It may be that an evil-doer attains success for a short time or even for a brief life-period, but it is held as an axiomatic truth that the virtuous man reaps the reward of his good works when the proper times arrives. But this does not show that there is any flaw in the even-handed justice dispensed by the Karmic law. The fruits of one's actions are enjoyed in the same way as the harvest. Seeds are sown but they bring forth vegetation only after the lapse of time. Everything is controlled by time. A good work done may not produce its fruits immediately but also may bring inevitable bad consequences



(continued from the previous page) with it; as an improper gift may reduce the donor to poverty at once and bring with it a succession of evils. But the fruit of the good work is not altogether lost. The seeds are sown and they are sure to bring about a plentiful harvest when the proper season comes whether in this life or in the next. No activity of the mind is lost in nature. But Nature works slowly and by fixed laws and leads everybody to the inevitable.

12) Now as to the modus operandi of the phenomenon. Is the result produced the fruit of concentration or is it an action of the human mind when brought into a single point? Ashiest in the Yogabashista which is pre-eminently a Vedantic work takes the latter view of the question. When Rama asks him to explain why Prelude was visited by Vishnu he says that no objective Vishnu came from heaven at the call of Prelude but his mind attained that stage of spiritual perfection whence it could convert itself into any objective form according to its own will. In modern times such was also the opinion of Ramakrishna Piranhas, a true Yogi well-known in religious circles. He used to say that the image of the deity contemplated upon should be 'thickened' by contemplation till it is able to appear assuming a material form.

13) Man is responsible for so much of his actions as is within the grasp of his intellect or in other words for as much as can

(continued from the previous page) be comprehended by his moral comprehension, He is not responsible for killing a man in the same sense as the animal is for killing one of his own species, because the moral sense developed in man in a greater extent than in the animal. Similarly, a man who acquainted with the Shastras is more responsible for a wicked deed than a person not so acquainted. The sin committed by a Rishi will far exceed the sin committed by an ordinary man.

14) In this world of space and time no action or thought is free from the effect of preceding causes. Such is the conclusion of the Hindu Dracaenas and such is the opinion of some of the greatest philosophers of modern times. Apart from the effect of causes, motives, and their action, the human will is not at all free. Sere Krishna the embodiment of Vishnu was a being conditioned by Time and Space, consequently his thoughts and actions were controlled by antecedent cause. High in the scale of spirituality though he was, he became bound by the laws of matter of Prakriti as soon as he assumed a fleshy garb. Excepting the spaceless and timeless Brahman, no entity in the universe is absolutely free, not even Sara (the personal God) Himself, Sankaracharya in one of his commentaries explains that Sara deals rewards and punishments to individuals just in the same manner as the rain-cloud causes corn to grow according to the nature of different

(continued from the previous page) classes of seeds. The beings inhabiting the world receive rewards and punishments according to their respective karma, just as different areas of cultivated land produce different kinds of corn according to the nature of the seed sown

15) How could this impersonal Mahavishnu become an avatar? To explain this clearly would lead us to the very root of occult doctrines which no student of occult philosophy is allowed to reveal. Suffice it to say that Mahavishnu is consciousness per se and it should not be confounded with Vishnu, one of the sacred triad of Hindu philosophy.

16) In that wonderful article, "The Dream of Raven," in the December number of "Lucifer", 1891. The Four States and Tabernacles of Man" are described as follows:

"There are four spheres of existence, one enfolding the other—(1) the inmost sphere of Teriyaki in which the individualized spirit lives the ecstatic life; (2) the sphere of transition, or Lethe, in which the spirit, plunged in the ocean Ajnana or total unconsciousness; (3) and utterly forgetting its real Self, (4) undergoes a change of Gnostic tendency, (5) and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethe an boundary to a false or reversed knowledge of things (Oviparity Jnana), under the influence of an illusive Jnana, or belief in, and tendency to, knowledge outward from itself, in which delusion

(continued from the previous page) it thoroughly believes, and now endeavours to realize; where as the true knowledge which it had in the state of Teriyaki, or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of prajna, or out-knowing – this struggle to reach and recover outside itself all that it once possessed within itself and lost – to regain for the lost intuition an objective perception through the senses of and understanding – in which the spirit become an intelligence – it merges into (3) the third sphere of dreams, where it believes in a universe of light and shade and where all existence is in the way A-base, or phantasm. There it imagines itself into the Lingadeha (psyche), 6 or subtle, semi-material, ethereal, soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness radiating into four different forms of knowledge – (a) the egoity or consciousness of self; (b) the ever-changing, devising, wishing mind, imagination or fancy; (c) the thinking, reflecting, remembering faculty; and (d) the apprehending and determining understanding of judgment.

The breathing or undulating pentad contains the five auras – namely, the breath of life, and the four nerves anthers that produce sensation, motion and the other vital phenomena.

From this subtle personification and phantasmal

(continued from the previous page) sphere, in due time it progresses into (4) the fourth or outmost sphere, where matter and sense are triumphant; where the universe is believed a solid reality; where all things exist in the mode of *Ankara*, substantial form; and where that—which successively forgot itself from spirit into absolute unconsciousness and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagine itself into a conscious, feeling, breathing, nervous soul, prepared for further clothing—where that which does all this) now out-realizes itself from soul into a body, with five senses of organs of perception, and five organs of action, to suit it for knowing and acting in the external world, which it once held within, but has now wrought out of itself. (1) The first or spiritual state was ecstasy; (2) from ecstasy it forgot itself into deep sleep; (3) from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams (4) from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. (1) The universal, eternal, ever-present intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and (2) then emerge reversed, limited, and translated into divided successive intellections, or groupings, rather, of a struggling and as yet unorganised

(continued from the previous page) intelligence, having reference to place and time, and an external historical world which it seeks but cannot all at once realize outside itself. In the third (3) they become pictured by a creative fantasy into phantasms of persons, things and events, in a world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is becoming. In the fourth (4) the out-forming or objectivity is complete. They are embodied by the senses into hard external realities in a world without us. That ancient seer (kava Purana) which the Gita and the Mahabharata mention as abiding in the breast of each, is (1) first a prophet and poet; then (2) he fell asleep and awakens as a blindfold logician and historian, without materials for reasoning, or a world for events, but groping towards them; next (3) a painter with an ear for inward phantasmal music, too; at least (4) a sculptor carving out hard palpable solidities." I have venture on this lengthy quotation because it is one of the plainest statements I have yet found of the famous but difficult system of Vedantic psychology.

17) It would be wrong to term the highest a state, in that it represents the Self in its own essence. All our misery consists in our imagining ourselves apart from the SELF. And to destroy this misery we must begin by freeing ourselves from

(continued from the previous page) the illusion of mistaking these various garments for our real Selves. This must be done gradually, beginning with the lowest, the Food Garment.

18) The Secret Teaching of the Temples differed entirely from the popular superstition! and though the populace were taught that they risked to be reincarnated in the bodies of animals, in order that fear might generate virtue, the better instructed were taught the higher doctrine. The same obtains unconsciously in Christianity today. Hell for the ignorant, a more enlightened teaching for those who can understand.

19) Every event is predestined according to the laws of cause and effect. Events are determined by the succession of causes, even thoughts are the product of previous mental experiences.

20) The first evidence of the existence of the soul is sought in human Physiology, and this proves the existence of an energy, variously styled mind, soul, Ego—according to the opinions of the particular writer—that controls the mechanism of the body. It is contended that this cannot be the result of external stimuli only, for unless there were a potential centre of consciousness that could be aroused by the stimuli they might strike for ever without response. The gap between nervous action and sense-impression is impassable, and we are compelled to assume therefore two factors, the receiver and transmitter

(continued from the previous page) of the stimulus on the one hand, on the other the inner observer of the nervous commotion registered by molecular changes in the brain. Dr Anderson traces, step by step, the proofs of the existence and action of this inner observer, and thus lays a sound physiological basis for further study.

21) Many men know that in times of great peril; grave perplexities; life and death struggles; a feeling of calm, confidence and strength came over them, and they were borne on by a power of them and in them, but over which they seems to have no control. These times at which extraordinary conditions confront us, when our bodies seem paralysed; our minds stupefied, and our will-power apparently gone. At such times we are frequently made conscious of the existence of the Real Self, which has answered our involuntary demand and has come to the rescue with the cheerful cry 'I AM HERE'.

Many men make use of this source of strength without realising it. One day a young man is sorely distressed and makes the involuntary demand, and it is answered He knows not from whence came his new found strength, but he is conscious of the uplift, and he feels more confidence in himself. The next time, he confidently demands the aid, and again he is answered. He gets what he calls confidence and faith in himself, which carries him over many a rough place and starts him on the road



(continued from the previous page) to Success. His repeated success causes him to speak and think of his "luck", and, believing in his star, he takes chances and risks that others would not dream of.

22) With every finite perception there is a concomitant perception of the finite; whenever we try to fix a point in space or time, we feel that we are utterly unable to fix it in such a manner as to exclude the possibility of a point beyond that. In fact, our every idea of limit implies an idea of a beyond, and thus forces the idea of the Infinite upon us. Thus the infinite is implied in the manifestation of our own sensuous knowledge; and we arrive at the idea of the infinity of space and time. If this be so, the infinity of human existence is self-evident.

23) A or B is not the only human being in the universe. There are millions of millions of beings like him; and each one of them is born; he dies, and is again born in thousands of successions,—contracting affinities which bind one to another in various ways during such innumerable existences; so that the lot of one embodied soul may fairly be said to be cast with all those similarly embodied; and the good or evil of the individual unit becomes the good or evil of the world as a whole. Hence the Karma of one is inextricably interwoven with the Karma of all. Man's enjoyment or suffering has reference not only to his own Karma; but also to the Karma of his forefathers, and even to Karma of others.

In this sense, taking mankind generically,

(continued from the previous page) the human institution is everlasting and infinite, and its Karma is equally so; for we cannot conceive of human existence without Karma, and it cannot break. It may be dissolved at certain Parlays, but it is again revived at the next evolution, the seed being ever present. Ham existence and Karma are spoken of as infinite only when they are viewed with reference to mankind, generally, as a whole and not in respect an individual unit viewed singly by himself. So that it is quite proper to any say that the Karma of each person began with his encasement in the body, and would terminate with his disseverance from it and from all its concerns. If this were not so, it would be idle to speak of one's attaining purity and emancipation (Moksha), the end and purpose of every individual soul.

24) The more an individual will synchronizes with the universal will the more that individual is free. The more an individual will deviates from the universal will, as a result of the development of personality isolating the one from the many, in the same proportion that will become the slave of the agencies of its own creation. A self-willed personality goes on moulding the conditions of its development and is moulded by them in return. He sees a beautiful flower in front and goes to pluck it for selfish enjoyment, but in time a serpent develops a scorpion, and the scorpion stings him. He smarts under the pain and

(continued from the previous page) runs to forest in search of herbs. Before the herbs are collected the roar of a tiger resounds through the forest. In this manner does the free-willed personality wander from scene to scene, as a result of the spiritual fire dormant in him. If, as a result of all this experience, the spiritual fire gets kindled, the individual gets a glimpse of the true nature of the connections between him and the Cosmos. He may strive for the heights of freedom before him and attain them, or fall as the slave of Mara.

FATHER JOHN, the HEALER:.....

25) In the Christian world, too, marvellous powers are possessed by some persons. There is hardly a person in the whole Russian Empire who has not heard of Father John of Constant. Hundreds of letters received by him every day, thousands of pilgrims thronging around him from all parts of Russia, prove his immense popularity.

During Lent, from six in the evening till two in the morning, he is surrounded by people, who pour to him their inmost thoughts, seeking his help and advice. Hardly a family of Russia, from the palace down to the peasant's hut, but will in its moments of affliction turn for comfort to Father John, and his light shines into every darkened place which needs him.

What are the characteristics of the man who has thus gained as unprecedented popularity throughout the vast Russian Empire? Is it genius of some kind, as a writer or a preacher? No; though cultivated,

(Father John reached his highest fame on 1900)

(continued from the previous page) and even a good writer, preacher, and lecturer, yet it is not as such that his name is engraved on every heart.

Even for those who know him personally, it would be difficult to analyse the feelings which his presence evokes. An atmosphere of radiation, of power for good, of boundless love for humanity, absolute self-abnegation, blended with a superhuman energy and faith, surround him

He is a seer and a healer. Before they are uttered, he often answers questions.

Many persons given up by the doctors have been saved by him; and not a few of the Russian medical men acknowledge his power of healing. Being aster, he also knows when the end is set in, and then he comforts and soothes the departing without an attempt at healing. They experience joy and peace during their last moments on earth.

26) He rises in summer at daybreak, spends the first half-hour of the day in prayer and meditation. So far into distant spheres does his spirit seem to ascend, that an earthquake could scarcely arouse him from his kind of trance. When he comes out of that state, people notice in him a new vigour, and a beaming kindly look into his eyes. When in the condition of seer-ship he seems to look through one's inmost soul, far into the past and future of one is destiny. At those moments his gaze is fixed and absent, as if his spiritual eyes

(continued from the previous page) had wandered into distant realms—just as may be noticed in persons who go about in their sleep with their eyes open.

Heroes, knelt on the floor and prayed with all his might, that this thick veil should be taken from his mind. How long his prayer lasted he does not know; but all at once a violent current shook his whole frame, his intellect was freed from his bondage. He rose to his feet a new being, and, lying down, a deep sleep came over him. In 1875 the Russian press for the first time published accounts of about a hundred cures performed by him, giving the witnesses to these facts. It would require volumes to mention all the authentic instances of his healing power. Father John never enquires as to a person's nationality or creeds to him every human being is a brother or a sister, and people of all creeds and nationalities apply to him. Father John's healings are too numerous to be reported; but the moral and elevating influence he has exercised over different people would be still more difficult to record. Criminals, drunkards, men and women lost to every sense of goodness and spiritual life, have been raised from the mire and converted into honest, useful beings.

The whole population of Constant has benefited by his presence. He has founded many useful institutions. The buildings containing all these institutions form a small town of themselves.

His hours of rest are so few that it is a wonder his life was not worn out long ago; for that life is one of uninterrupted work, mental and physical, combined with absolute asceticism.

Father John's house stands by the seaside in the midst of a shady garden. The only luxury of its three rooms consists of perfect cleanliness. The furniture is of the plainest possible description. An iron bedstead with a hard mattress, a plain table a few wooden chairs and a chest of drawers, are the only accommodations of the man who, from year to year, distributes millions of rubbles among the needy, and founds benevolent institutions on a grand scale. Money is brought or sent to him from all parts of the country, and he spends it at his discretion.

Some people have feared that Father John might fall a victim to professional beggars. But they were mistaken. As a seer, he knows the real wants of those who approach him, and no cheating could succeed. The professional beggars even avoid him, for though always kind, he is known to have directed words of stern reproof and blame to idle, good-for-nothing fellows.

St. Andrew's Cathedral is served by three priests in turn. When not his day,

(continued from the previous page) Father John still takes a part in the service, either in reading or singing. His voice is clear and powerful, with no signs of age in it. After the service he makes from ten to fifteen calls on persons who have asked for him, and gives some lessons. Then about midday, he visits St. Petersburg, and generally once a week, Moscow. Time is saved by taking his night's rest in the railway carriage. He does not require more than three hours' sleep.

No fixed hours for his meals, nor does he partake of what is generally called a meal. Here and there he accepts a cup of tea, a piece of bread or biscuit some fruit, and at times a glass of Madeira. But though an ascetic he does not in a pedantic way adhere to fasts, and if, on some rare occasions, allowed a few hours rest amongst friends, he will sit down to dinner without any fuss as to what he eats.

People who have known him for thirty-five years say that during this time no change has taken place in his outward appearance. Though now a man of sixty-seven he still looks about thirty-five or forty. Hardly ever at rest, and yet seemingly never tired, his energy is quite a mystery to everybody.

Notwithstanding his constant active work, he has found time recently to publish a book in two volumes, which has produced quite an impression on the public mind in Russia.

In 1855 he terminated his academics studies as candidate of theology, and accepted the first vacant place offered him – the one he holds now, having always refused to be removed to a more important living. He married before entering on his duties in the church, it being the canonical law for the lay clergy. His wife, as long as she had strength enough, shared in part of his work. They had agreed to consecrate their lives to the service of humanity, saying: “There are a sufficient number of happy families in the world without us:”

In 1891 I spent some months at St. Petersburg and then the following occurrences came to my knowledge: One of the chief naval officers at Constant had been seriously ill. Medical help was of no avail, and his sufferings were intense. Father John was called in, and from that moment Admiral B. recovered entirely.

A lady, Mme, de S., whose husband occupies a post on the Chins borderlands, and whose son is a naval officer in Cornett, had been suffering for eight years from a most painful illness, so much so, that finally all her courage forsook her, and in a state of utter despair she resolved, late one evening to put an end to her miserable existence. She had chosen a precipice, down which she intended to throw herself next morning. With that determination she went



(continued from the previous page) to sleep and dreamed. She was standing on the brink of the precipice, intending to take the leap, when suddenly there appeared on the opposite side a priest unknown to her, who spoke words of remonstrance and comfort, bade her beware of the fatal step, and told her to pray and hope for a speedy recovery. On awakening she wondered at this dream, and her desperate resolution was shaken.

During that time her son in Constant had suffered from a severe illness from which Father John had bald him. Writing to his mother about it, he enclosed a photograph of Father John in his letter and Mme. des. was greatly struck on recognising in this photograph the priest of her dream.

Mme. Z. a lady in St. Petersburg, who sends her carriage every morning to Father John when he arrives by the train from Transact, tale me that she is only too happy to put it at his disposal for his visits to the poor and sick, as she owes him so much, Her husband had been struck by complete paralysis, and was past all medical aid, when Father John brought him back to health.

Sometimes a good wish or a blessing from Father John removes material hardship and difficulties, and is a new starting-point in life to the individual concerned.

27) The principle of Hatha Yoga is to kill the mind, by a physical process.

In Raja Yoga, the mind is purified by altruism and concentrated by Upasana or divine contemplation – after gradual purification and concentration, the mind becomes merged in self – Brahma.

In Raja Yoga, therefore, mind is an essential element and its exercise the only way of attending the final state. The two processes are the only ways of attending the final state. The two processes are therefore conflicting. In Raja Yoga, mind is to be worked and trained. In panorama, all work of the mind is to be forcibly stopped. The forcible stoppage to be of effect must not be partial. When there is a failure, reaction sets in with a vengeance, and the untrained mind once let loose is ever active in the lowest spheres. The fate of the followers of Gorakshnath (called naths or kauphabta Yogis) at the present day is a living example.

One strong objection to the practice of panorama from the Raj-yoga standpoint is this. All the practices of panorama proper are physical and hence the utmost limit of their effects is the fourth or astral plane, the vehicle of mind, not mind itself. Now all true Yoga is mental and involved the control and subjugation of mind. But panorama does not lead at all to the control of mind itself, but merely to the suppression of the manifestation of mind on this physical (jagrat)

(continued from the previous page) plane of consciousness. This is so because as shown the limit of the effect of Pranayam or any physical process is the astral plane. Hence such practices can check the manifestation of mind on this plane, through their effects are on its astral vehicle or Upadhi; but are necessarily powerless to control mind itself, which is altogether beyond their influence. Hatha-yoga is intended only for those lower order of yogis who look to the improvement of the body to the neglect of the mind or the Prajna. The Hatha-yogis contend that to successfully practise Panorama the body must be purified by Hatha-yoga. Nothing is more erroneous than this opinion. One can dispense with Hatha-yoga altogether.

28) Celibacy is an essential requisite to spiritual advancement of a high order. The sexual instincts blind man to the lower quaternary, and until we escape from its attractions and cling tenaciously to the higher triad, the object of Yoga is not and cannot be realized. For, how is it possible for one who has desires unsatisfied and a will not strong enough to subdue passions, etc., to attain abnormal spiritual development? But we cannot, on that account, say that a married man is unfit to be a student of Yoga; as some erroneously suppose. I cannot see the inconsistency of a married man living the life of a Brahmachariya. It is man's high calling to spiritualize his partner as well as himself, and it is not difficult to find living examples. Our Puranic rishis lives with their wives; and

(continued from the previous page) and yet did not fail to reach the pinnacle of wisdom.

29) It may be possible to reach the goal without celibacy, but the difficulties in the way are so great as to be almost insuperable. The case of prophets is hardly to the point. Prophets come to teach and not to learn; we are not justified in affirming that they achieve success in this incarnation, for it seems more than probable that they have achieved in it in their past life, and that they are beings of a higher order than the humanity of the present age, for they live for humanity and not for themselves.

Married life being required and enjoined on the general public, prophets may think fit to give their teaching the force of their example. Nay, while observing the form of married life, they may observe the spirit of celibacy. No doubt, married life is enjoined by certain vulnerable teachers, but that teaching refers to the general public and not to the 'inner circle'. Probably celibacy was never enforced by some great teachers for certain good reasons, but that does not go to prove that it is not essential. The bad consequences of enforcing celibacy have been clearly perceived in the history of the Catholic Church. No wonder, then, that a far-seeing teacher should take care not to enforce or even enjoin it. Nevertheless, it may be essential for success,

(continued from the previous page) and I believe it is so, for the higher steps of the ladder. At the beginning of the way it may not be so; and in that sense it may not be essential to beginners for the present.

30) The very nerve substance destroyed in sexual intercourse forms part of the matrix in which the Yoga powers have to be developed. Of all actions affecting the human body and mind, sexual action is the most powerful by reason of the intensity of the vibrations set up.

31) Dhahran, Dyane and Samadhi (which are called Santana by the authors of Yoga Shasta) are the principal if not ultimate aim or goal of the practise of Yoga. But at the last three Sedans can seldom be attained without the performance of the other first five accessories, they are, therefore, called the Bahirangas, the outward bodies or rather the auxiliary Sedans of the Asana Yoga. The last three accessories are called Entering or the inner body of the Yoga Sadhana. It should be borne in kind that as a rule Santana should not be practised until the power stages are mastered. It is for this reason paternal says –

Santana should be applied according to the stages. We some times see that the Yogi without performing the lower Angers of Yoga can take up the higher three accessories for practice. Here the good Samaras of his previous births help the

(continued from the previous page) Yogi in the performance of Santana.

32) Yuma means harmlessness towards all, truthfulness, abandonment of appropriating unlawfully other's property by mind, action or word, the absolute restraint of animal desires and performing only the necessities of life and restraining from excess. By Ahimsa we mean the avoidance of destruction or slaughter of life by mind, word, or deed. So long a man cannot renounce his anger and enmity it would be next to impossible for him to foster Ahimsa in his mind. This Ahimsa should be practised at all times by the Yogi. No matter, whether an injury is done by one of his own accord or at the suggestion of others or is permitted and approved of by him, the least concern with it will make him culpable.

33) The continence observed by males and females up to the 24th and 16th of their age respectfully is called the lowest form of Brahmacharya. The second or the middle form of Brahmacharya is the performance of continence by thought, word and deed and the study of the sacred Shastras up to the 44th year in the case of man and in cases of woman up to her 32nd year. The Yogi or the Brahmachari or any other person who performs this sort of Brahmacharya gets not only the vigour of his body and mind but of atman also. The practise of this middle form is easily able to drive out of all his bad inclinations and foster all the

(continued from the previous page) godly virtues in him. The third form of Brahmacharya lasts till the 48th year of his age in the case of man and in cases of women up to her 36th year. A Brahmachari of this class over and above the acquirements of the first two classes attains Bidya (knowledge in all its branches) and peace of mind. He can easily enter the world as a Nishkama Grihastha. Continence from early youth to mature age gives him strength of body and mind and his passions being subdued he enjoys peace of mind and in consequence of these the children he begets are not only healthy in body but are also virtuously inclined.

We said before that the observance of continence often helps a Chula to understand and to realise the spiritual truths. It sometimes becomes essential even for an advanced Chula to observe Brahmacharya again after his first course in order to understand the higher truths of the sacred teachings. To illustrate this we quote following from the prashnopanishad –

Bharadwaja's son Shukreya, Shibi's son Satyakama, Sourya's son Gargya, Aswala's son Kowshalya, Bhrigu's son, Bydarbhi, and Kalya's son Kabandhi were all Brahmacharyas and Brahmanishthas devoted heart and soul to Brahma with a yearning heart to seek the Parabrahma they repaired with Kusha in their hands to Bhagawan Pippalada as the proper man who would tell them everything. The Rishi (Pippalad) directed them to practise Tapas, Brahmacharya and Shradhya again

(continued from the previous page) for one year and then to come to him and put any question they liked.

34) Parigraha means the desire to get this thing or that thing and the abstinence from that desire is Aparigraha or no covetousness.

35) The signs of Zodiac form by themselves a complete system of symbols to explain the karmic influence or effect of the Cosmos, and are also indicators of karmic influence on man. Karmas are three kinds, via: (a) Independent, (b) Dependent. (c) Interdependent.

Independent Karma is that, the result of which is only confined to, and therefore is borne by, one's own self dependent of another; as for instance, giving charity to the poor. In such a case, whatever age, year, month, day and hour of time, the doer of the Karma made the gift, in his next or a subsequent incarnation he will get the result—in this case reward—exactly at the same age, year, month, day and hour of his life.

Dependent Karmas is that, the result of which the doer suffers, not independently as in the first case, but for which he is subject to, or dependent on another; as for instance, if a person of forty of age slays a child of only five years, then he will not suffer the result of his past Karma in a subsequent incarnation at the fortieth year of his age, as in the first case, but must receive the consequence at



(continued from the previous page) the fifth year of his next or a subsequent birth, as the result of his past karma is entirely dependent on the "vengeance" of the child whom he had killed at the fifth year of its age.

Similarly, if a boy of sixteen has done any injury to an old man of seventy years of age, then the wrong-doer is not to receive the result of his past karma, in his future, i.e. subsequent incarnations at sixteen, but at seventy, the age of his victim. He must live to suffer at the same age as was that of his victim when he himself inflicted the injury upon him, and most probably at the same time and place, and with the same means and instruments, and in the same method or manner in which the injury was inflicted. This is what is called receiving in the same measure which one gave in a previous life.

Interdependent or reciprocal Karma is that, the result of which is mutually dependent on another. As for instance, when a child is made to do an act of charity by his parent before the age of discretion, i.e. when he is very young; in this case the karma of the one is dependent on that of the other, or what may be called mutually dependent. For instance, if the charity was practised when the age of the child was five years, then according to the law of interdependent karma, the parents would derive the benefit in their subsequent incarnations through this child

(continued from the previous page) at his fifth year of age, whether as parents, friends or relations. Readers of this article may not perhaps know that in the East some children are considered very fortunate by their parents, because with the advent of their birth, wealth and fortune pass into their hands. Here lies the secret of the blind faith on the part of the parents, that their child is very fortunate from the date of its birth.

Karma has five elements, viz., the doer, the object, the cause, the effect, and the act of doing. But karma is neither the doer, nor the object, nor the cause, nor the effect, nor the act of doing. It is the law of Universal Justice and Wisdom that regulates the cause and effect, or, in other words, that law of Nature which develops a cause into an effect when a cause is started. Karma is, therefore, called the Law of Causation. The doer of a karma in one incarnation becomes the object in the other, and therefore, the latter term is not much considered in dealing with the doctrine of karma. Similarly as the act of doing is practically immaterial so far as the result is considered, the Law of Karma generally takes only the doer, the cause, and the effect into consideration.

Independent Karma has reference to the doer, the dependent karma has reference to the effect, and the independent Karma has reference to the cause.

There are twelve divisions in the signs of the Zodaic, so also there are twelve houses in the Kundali of a Horoscope.

The twelve houses of the Kundali are divided into four divisions of three each, making up the number twelve. The first of these is called the "centre"; the second, the "beyondcentre"; and the third, the "prevailer."

The first of these corresponds with the independent Karma, because it confines itself to its own centre; the second corresponds with the dependent Karma, because in this case the cause goes out of the centre and thereby becomes dependent on another; and the third agrees with the interdependent on another; and the third agrees with the interdependent Karma because it is mutual.

The meaning of this is that any planet when dwelling in any of the houses in the circle of the Horoscope indicates the nature of the Karma—good or bad—that the man had done in his previous life, i.e. whether independent, dependent, interdependent.

For instance, if a good planet, as, for instance, Venus indwells in the first house in the horoscope, circle, then it is to be inferred that the good Karma of the individual's previous life, for which he will get the result now, was independent if the same planet dwells in the second house then the inference will be that the

(continued from the previous page) good Karma of his previous life was dependent; if in the third place, then interdependent. If the planet is bad, as Saturn or Mars, then we have to substitute the term bad for good.

36) Within the mental chambers of every person there linger, not only some of those emotions commonly classed as sinful, but also a host of indefinable fears, spectres, imaginings, forebodings and morbid depression which we would fain dismiss if we could, but find it impossible. They are the skeletons in our closets' of whose existence even our most intimate friends are unaware. We do not wish to give these intruders shelter, but are unable either to drive them out or to coax them to leave. They vary in every mind, but none are entirely exempt. Sometimes they are so intolerable that almost any price would be paid for their removal. And now added to all this host of mental disturbances comes the positive knowledge that they are also working silent destruction in the physical organism. Well may one cry out, "What shall I do to be saved?" Saved from what? From my thoughts; from a mass of distorted mental pictures which seem to be myself; from the only thing in the universe that really harm me. Through concentration these healing and uplifting truths are engraven upon the consciousness in vastly deeper degree than by mere ordinary surface thinking. The individual not merely thinks them but

(continued from the previous page) gives himself to them.

37) In the Prasnotara various methods for conquering self is described: —

Of the many methods of concentration, the most practical one seems to be that of gazing. Control of the senses is necessary before subjugation of the mind. Motion is the characteristic of matter, and when checked, favours obliviousness and passivity. The eyes should be half closed and rivetted to the dark spot or object and a thorough control of the eyelids should be exercised to prevent a wink; and this is certainly no easy task, as the burning sensation and the profuse lachrymal flow opsets one readily, but in course of practice the secretions from eyes and nose lessen and cease, and, by gradually increasing the time of gaze, one can stand the test for nearly an hour without a blink. Downward and passive gaze is desirable for the safety of the operator, because, if otherwise, congestion of the brain and unnecessary loss of vitality, &c. might result, especially in the weak and the aged.

38) The smaller Maya Chakras, having connection with the great Maya Chakra that is made to revolve by the Force of the Great Energy, receive currents from it by means of Sushumna, and perform their respective parts in making the human organic function. The seat of this Great Maya Chakra is in the heart, where the Gita says, the Bhagavan sits. Those who are able to know the exact position of this great

(continued from the previous page) wheel—where it is located and how it acts—and see its working by means of concentration and Samadhi, can bring it under their subjugation, and use it as a means of arriving at those centres of the nervous systems where the Chaitinyic Light Consciousness dwells and imparts inconceivable delight to the fortune observer.

As the ideation, the model of a tree exists in the substance that pervades in the seed, so the ideation of the whole universe is impressed in the grey substance that exists in Sushumna. Hence our knowledge of all the external universe; as its ideation is already implanted in our system. Here lies the secret why man is called the “microcosm”, and why “we can know nothing of the external world except through ideas.” For how this knowledge is conveyed into our mind and the brain.

If any follower of Huxley, Tyndall, or Herbert Spencer requires material evidence of these plexuses and the forces that operate in them, the fact of universal ideation in the substance that pervades the different centres of our nervous system, and the links that connect the one with the other, I would simply ask him to prove by similar evidence that existence of molecules, protoplasm, and of the atoms that form the whole foundation of his materialistic school of philosophy. Everyone has a mind, but no one sees it, the result of its functions only are known—

(continued from the previous page) but this is no material evidence of the existence of mind.

P.N. MENON: COMMENTARY ON "NARAYNEEYAM"

1) Mere faith and attention alone cannot conduce to the practice of yoga. Sound health is essential, as otherwise the practice of yoga becomes unsteady and interrupted.

2) With success in the process of Dharana or concentration of form, the form becomes easily distinct and conceivable to the mind. Dhyana or meditation on that form conduces to impress that form within and command it at any time before the mind at one's back and call.

3) In the climax of Dhyana or meditation, the mind becomes identified with the object of its meditation which is a personal form of God as conceived by the devotee at first. Here the distinction of worshipper and worshipped disappears. The personal form of God vanishes and the Impersonal dawns within. This state is indescribable from experience. But as worldly miseries sink herein, it is conceivable to be of one Bliss Absolute.

4) The saint prays for physical health that he may duly perform the eight fold stages of yoga, worship, salutation and the like. The word further suggests that he prays for ability to divert his senses from worldly pleasures and to have his mind concentrated on the Supreme. There are several obstacles that beset

(continued from the previous page) the path of yogin. They are disease, weakness of the mind, doubt, error, idleness, attachment to worldly pleasures, false perception, want of suitable place for meditation, unsteadiness and the like, with the consequent feelings of sorrow and disinclination, tremor and heavings. The best and only remedy for all these is the control of the mind.

5) The individual soul out of false knowledge thinks these attributes are pertaining to it. This false egoism launches it into bondage. The means by which the soul may be freed of this false egoism is the incessant contemplation of the Omnipresent Supreme whereby he is able to differentiate what attributes are really of the Supreme and what of Prakriti.

6) How can the mind ordinarily given up always to worldly thoughts be directed to the Lord? Man is influenced by his environment near and remote. His senses are always working on the external objects. Hence concentration on a Supreme Lord, neither visible nor tangible to the ordinary, becomes almost impossible for a normal mind. Here in this sloka is given the clue to that concentration. The creations of the mind as to the existence of a second are transitory. Hence only when that conception of Brahma as all pervading is realised, the existence of a second and with it all fear arising from that also disappears. To this, the mind



(continued from the previous page) has to be trained to see things in the right light. This can to a certain extent be achieved by developing that discriminative faculty of the mind to look on all objects as identical with the All-pervading Supreme. Even then it is not so easily realised, as the mind is always under the influence of Maya. For a short time one can realise that identity with the Supreme, but again relapses to the original delusive state under the influence of Maya. This Maya can be overcome only by the propitiation of the Supreme, the Lord of Maya. The best and easiest way to propitiate the Supreme is the path of devotional love which has not the difficulties that beset the paths of knowledge and action. Through this path of devotional love to the Supreme Maya can be controlled the mind can be purified and the fear of worldly existence can be overcome. That is easy, for it is one of the qualities of the mind to be attached always to something. This attachment is some form of love. This natural inclination of the mind to love something has only to be directed towards the Supreme. By that incessant contemplation of the Lord and the consequent spontaneous flow of devotional love to the Supreme, the mind is freed from all other attachments and gradually becomes purified of all worldly dross. To such a mind dawns the light immaculate, and has nothing else to engender fear in him.

7) Herein is described how Bhakti is generated

(continued from the previous page) and developed. The chief means is the association of the virtuous and devoted. They have in their mind the incessant contemplation of the Lord, which always influences them in the body, word and deed. Only the blessed are happy and lucky to obtain their association. Their contact influences everybody that comes in contact with them with their spirit of devotion. In their company one becomes one with them and has no cause to falter as in the world a man wishing to be prosperous must have the company of the prosperous. They teach him the right way to acquire and save wealth and they help him too penuniarily. The company of the poor can conduce to no prosperity, for not only they could not help anybody, being always needy and in the pinch of poverty, but may do harm by their ways of unrighteousness to come by what they need by any means, good or bad. Further the Bhakti that is generated and developed by the company of the devoted becomes in course of time capable of driving away all sins. In their company one does not find time or inclination for any sinful deed. Further the mind trained to the contemplation of the Lord becomes quite firm without any fear of deterioration.

8) It modifies the aspirant in his outlook of objects external to himself. He sees to realise the Lord within him, and with his mind entirely merged in the Lord he

(continued from the previous page) sees nothing else but Him alone wherever he looks. It is only by the grace of the Lord that he is capable of such an outlook. When the mind is attuned to that stage of devotion through the Lord's grace, his devotion becomes firm and intense, and he has no fear of degeneration. Before this firmness of devotional love towards the Lord, all other feelings slowly vanish, the love towards one's kith and kin too. In short, a spirit of disinterestedness or non-attachment overtakes him. When the mind is thus freed from all delusions and is purified, realisation of the Lord suddenly dawns in him. Here in lies the superiority of the path of devotional love. What could be accomplished by the other paths through many lives and at great pains could be achieved in a single life and that, without any further greater effort, through the path of devotional love.

9) Thus knowing and seeing the Lord everywhere, he does not care for nor is he affected by those physical states of hunger, thirst and the like. His mind being always rivetted in the meditation of the Lord without budging an inch even for a fraction of a second, neither joy nor sorrow, nor any other pair of opposites has any influence on him.

10) Maya, though she is subject to the will of God and cannot influence Him, does several functions to which all beings are subject. She has two powers, viz, Avarana

(continued from the previous page) (shrouding) and Vikshepa (manifesting). By the first she shrouds the true nature of the Supreme as not to be visible to or appreciable by beings. By the second, she manifests the Supreme in the several visible forms, as the elements and all beings and objects movable and immovable. The embodied beings, under the influence of their manifold actions, are engaged in several activities which ultimately take them through the cycle of lives. Here it is Maya that casts them in the sorrow of their various lives.

11) All beings in this world work with a motive to enjoy happiness. But we see the great majority steeped in misery, while but a very few are apparently happy. Their happiness is but apparent and not real. The happiness arising from worldly objects as wealth and the like is transitory like those worldly possessions. To amass wealth is difficult to keep it safe is still more difficult. In short, the result is misery everywhere, Thus in the dawn of true knowledge, one realises that worldly possessions are not worth having, and becomes non-attached to them and the pleasures arising there from. With this spirit of renunciation, he goes in search of a preceptor who is truly great and capable of leading him to the right path. From him he gets the true insight into the nature of the real truth about the

(continued from the previous page) Supreme. Effectively imbued with the advice and spirit of the guru, he takes up to the path.

12) Now the author begins to describe the nature of Bhakti mixed with Jnana or spiritual wisdom. At first he deals with the qualification necessary for one to cultivate that kind of Bhakti. To begin with, one should cast off all love of kindred, as my son, my wife and the like. This he can achieve only through the Lord's grace. Through that very mercy one can, with one's mind intent on the Lord, realise that everything in this world is but the manifestation of the all powerful constructive power Maya, and thus discard all injunctions positive and negative and give up all work except the devotion to the Lord. But how can one ignore those injunctions positive and negative? One has to do the duties enjoined and to keep aloof from those works that are prohibited. These injunctions are only for the ignorant who cannot realise the nature of delusion, and as such they differentiate between good and evil. This differentiation arises from the conception of diversity in nature born of delusion. The distinction like rich and poor, high caste and low caste and the like arise from delusion and create diversity in nature. It is in such a state that one sees good and evil in things. It is then that one sees that positive injunctions are

(continued from the previous page) for one's good, that lawful actions are to be done and unlawful actions to be avoided. That vows, fasts, penance and austerities and repentance have a useful purpose is then realised. He becomes bound by those injunctions. But when one sees the Supreme Brahma pervading all and thus realises that there is no diversity anywhere on transcends the influence of Maya. He has no conception of good or evil. He is above all injunctions. He wanders forth unfettered as one realised.

13) Here in the superiority of human birth and its potentialities for good are described. God creates several creatures and objects movable and immovable. Of these animate creatures many have the care only to satisfy their hunger and quench their thirst. They have nothing beyond these in view. Among the creations man is by far superior, as he is endowed with the power of reason and discrimination and thus given a chance for the acquisition of spiritual knowledge. On obtaining such a precious and rare birth, he is his own friend to elevate him and likewise his own foe to degenerate him.

14) He is his own preceptor for good and bad. When the Lord's mercy begins to fall on him, he sees perceptors everywhere around him in the daily routine of the world. He is a perceptor whose conduct suggests the means to overcome ignorance and acquire

(continued from the previous page) spiritual knowledge. To have that mercy of the Lord, one should have the prime requisite of devotional love towards Him. Then the Lord, all pervading as He is, verily becomes his preceptor through the manifestations of the elements and the like. The Earth teaches us a means. She is trod upon by innumerable beings, dug, sunk, mined and blasted and teased in several ways. She bears all these calmly yet budes not an inch. This discloses her patience, a quality which every aspirant should possess. He must calmly bear all the onsets he has to face in the progress of his devotional love towards the Lord.

The next preceptor is the air. The air comes into contact with objects foul and fragrant but does not cling itself to the one or the other. Likewise one should not cling oneself to the worldly pleasures though one may come in contact with them. That spirit of non-attachment is to be learnt from the air-senses may not perform their functions. But if the mind is mentally indulging in those objects of senses, it is capable of great harm to the aspirant. Hence the mind has to be controlled and directed towards the Lord who is Isa (the controller of mind too.)

A third preceptor is the sky. The sky is infinite and all pervading though it takes the form of the vessel in which it enters. It appears limited in its expanse by the vessels but in fact it is infinite.

(continued from the previous page) Likewise the soul seems to be different in several bodies, but in fact it is the one all pervading Soul permeating all within and without. The sky is covered with clouds and the like. The sky is not cloud nor is it attached to it. It is different from that. Likewise the soul appears embodied in beings. It is different from the body and does not partake of the attributes of the body. It has no birth, nor death like the body. As sky is all pervading and non-clinging so the soul is omnipresent and non-attached.

15) Like fire also which is in every kind of timber but burns in the size and the nature of that timber, so also the soul is to be conceived as existing in all beings in the nature of its embodiment, as tree, beast, bird, man or celestial being. The soul like fire is the same in all though in different embodiments with different attributes. The waxing and the waning are not for the moon but only for its digits according to the reflection of the sun's rays in them. Likewise birth, existence, modification, growth, decay and death are for the body, not for the soul. The soul has no modification or any change whatsoever. The sun appears diverse as it is seen reflected in a pitcher, well, tank and the like, though really there is but one sun. Likewise though the soul appears different in different bodies,



(continued from the previous page) there is but one soul that pervades all beings. The devoted can realise these facts when he is blessed with the Lord's mercy. Hence water, fire and the like described above are to him so many preceptors instructing him the several means to come by spiritual knowledge.

16) Companionship though safe and advantageous in a journey, is a hindrance to true devotion. A companion may be a cause for trouble and mutual jealousies or mutual conversation at least, thereby preventing the mind from being devoted to concentration. Hence it is better for the development of devotion to go forth alone without any companion.

17) Our own body is another preceptor to indicate in us the truths of discrimination and renunciation. The body is but transitory. Death overtakes all, when it is either buried or burnt. In the former case it becomes the food of worms to be cast out as their dirt. In the latter case it is reduced to ashes. It is to such a body that we attribute all the importance while alive, whereby arise all passions of love, hatred, anger, respect, and so forth. Considering the ultimate state to which it is reduced, how trifling is this moral frame? This is a truth which everybody can realise on a little reflection. If this truth is really grasped and acted up to in life, one easily acquires right discrimination, spiritual knowledge and disinterestedness

(continued from the previous page) in things mundane. This is the case even with the healthy men living in the midst of every comfort and luxury. Much more it is with our author to whom this body has become a real preceptor, suffering as he is from acute diseases which conduce only to pain and not to any joy, and who has thus begun to see its transitoriness and ultimate insignificance. During life the body caters to the wishes of its sensory organs such as, the eye, ear and the like. It follows them wherever they drag it, and their sphere of activities is limited to worldly objects and pleasures. There is none to drag the body towards the contemplation of the Lord. The eye drags it at best to beautiful objects, the ear to melodious music, the skin to pleasant feelings of touch, the nose to fragrant smell and the tongue to sweet tastes, all these only increasing and intensifying the desire for greater enjoyment therein and hence to greater bondage. What is primarily required therefore is the annihilation of that found attachment to body. Yet it is inevitable. But it can be used as a means for final deliverance if properly understood, instead of catering to the whims and fancies of the various organs of sense, which leads only to eternal thralldom. This can be achieved only if the body and mind are directed to the service of the Lord, so that he may devote himself

(continued from the previous page) unhindered to the contemplation of the Lord. The Lord, attached and compassionate as He is towards His devotees, never fails to grant the their desire. Thus the attainment for one's body, instead of degenerating to worldly pleasures can be made use of for the attainment of the summon bonum of life, and that too, in this very one life.

It is said in the scriptures that the soul passes through several power grades of existence before it becomes encases in a human body, and among human births, the birth as a brahmin is highly meritorious since it affords ample opportunities by heredity, environment and the like for a full and effective dedication of one's life towards the Lord. Having thus attained the birth of a brahmin, the author prays that he may thereby reap the fruit of his opportunity as born a brahmin and thus attain his goal, instead of having his body and mind indulging in worldly pleasures, dancing to the whims of his organs of sense and passions which would only lead to eternal bondage.

18) Where fire is necessary, the same is produced by rubbing against each other two pieces of sticks called Arani. The lower stick is compared to the preceptor and the upper stick to the disciple. As the two come in contact when the disciple sits at the feet of the preceptor, the former's doubts and questions and the latter's answers gradually reveal true knowledge in

(continued from the previous page) the disciple. This knowledge, like fire in the stick, is already latent in the disciple, as in every being. But it lay hidden there shrouded by the inherent resultant propensities engendered of one's past actions and delusion caused thereby in the cognition of the body and the world and other objects. With this false knowledge he wanders about like one in a thick forest, not knowing the real way out. As fire burns the forest and reveals to him the right path, true knowledge, born out of the association with the preceptor, develops in due course and dispels all his delusions.

19) The Supreme has two powers, Viz, Maya or delusion and vidya or true knowledge. The former creates the fancy of bondage and the latter, of emancipation. They are like unto dreaming and waking states. We fancy in dreams that we are enjoying various pleasures or suffering various pains but in fact our body does not enjoy or suffer, but it is the body that is fancied to exist indream that thus enjoys or suffers. Likewise it is a fancy brought about by delusion that produces in us the conception of pain and pleasure, bondage and emancipation. As in the awakened state that we realise our real state, so when real knowledge dawns within us, we have no bondage, no emancipation.

20) At times when Sattwa predominates, one comes to realise for the time that the enjoyment

(continued from the previous page) of worldly pleasures is wrong and conduces to the continuance of worldly bondage. But this knowledge is only for a time. Again when the other moods pre-dominate, the mind goes back to those very pleasures. Till Sattwa gains sufficient stability, it is over powered by the mind and the worldly pleasures are intertwined. The mind according to its inclinations born of hatred, love and the like passions indulges in worldly pleasures, and they react on it with greater force when once they are tasted. The moods are likewise influenced by the inclinations of the mind. Hence to gain stability in Sattwa, devotion to the Supreme Lord is to be cultivated, as it keeps the mind away from worldly pleasures.

21) There is no restriction as to which posture is to be resorted to except that it should be one which one could retain long comfortably. A comfortable posture can be attained only by practise, which may be had either through the ways enjoined by yoga Sastras or as one finds it any for oneself.

The next step is as to the position of the eye. The eye should neither be open nor closed in the former case it should be distracted by worldly objects, and in the latter case, it should slowly lull the mind to sleep. Hence half closed, it should be directed to the end of the nose. The end of the nose may either refer to the

(continued from the previous page) beginning of the bridge of the nose in the middle of the eyebrows or to the tip at the other end. Yogis affirm the former, as from experience it is seen that the eyes half closed in a body kept erect are naturally directed towards the middle of the eyebrows. It is not meant that the eyes should look at the tip of the nose, but only should be directed in that direction. In the former case, the mind in concentration assumes the shape of the tip of the nose. The eye should abstain from its function of seeing. Likewise the other organs of smell, hearing and the like should be duly kept under restraint, lest concentration should become weak. By practice, the duration of breathing in, sustaining and discharging can be prolonged, but in no case should it exceed one's capacity, lest it should bring out derangements and ailments, mental and physical.

22) To an ordinary mind shrouded in Maya, the world and its objects of thought. By the development of Bhakti through the successive stages of Panorama, and the like, the mind becomes purified and concentrates itself on the personal form of the Lord. The next stage in the process is the absorption of the mind in that Impersonal form of the Supreme which is of the nature of true knowledge and is self-luminous. Here cease the distinctions of the concentrator and the concentrated. This is Samadhi, the

(continued from the previous page) goal of the highly evolved Yogis.

23) The sage Vyasa has condemned the efforts to acquire mere knowledge by mastering various treatises. These treatises contain several argumentative discussions. The reader generally fails to grasp the gist of final conclusions but becomes enamoured of the premises and refusing arguments. Hence his efforts are wasted for nothing, nay even to his degeneration. But he who grasps the gist of conclusions and, meditating on them, sets his mind on the devotion to the Lord, he attains the goal easily. Here too there are certain inconveniences but they can be overcome. The mind is ever unsteady, tempted as it is by worldly pleasures and cannot therefore remain steady in devotion to the Lord. But if he has an inclination towards the devotional love he will think of meditating upon the Lord and His glory. Though unsteady in the beginning, his mind will gradually gain firmness by continued practice of devotional meditation. Seeing his pitiable state, the Lord may take compassion on him and help him in his steadiness of devotion.

24) On the other hand all attempts to cultivate devotion after destroying at first all desires are in vain. Even if one succeeds in forcibly controlling those desires, not being controlled through enjoyment, are likely to overpower the mind at any time when they get an opportunity to enter it. Hence Bhakti cultivated in

ANONYMOUS: "SPIRITUAL HEALING":@@

To the Monist, the Higher Ego (undifferentiated) or Subject-consciousness is God while the individual sense of ego is but a phenomenon—a reflection of It. The Higher Ego is all-knowing and all-powerful and he that is admitted into its kingdom (every creature being an inlet into the same and to all of the same) comes back on every occasion enriched with further knowledge and power.

In modern times, Clairvoyance and hypnotism are drawing the greatest amount of attention and many truths about them have been recorded by Scientific men, Doctors, and Philosophers. The range of this second sight or third eye is without limit and all investigators are at one that in its plane the measure of Time and Space are completely different from ours and some go to say that it is above Time and Space. Some philosophers are of opinion that deep sleep or suppression of the brain-consciousness causes the awakening of the transcendental consciousness, as the setting of the sun reveals the stars. The transcendental consciousness, according to their opinion, performs all its functions unnoticed by man; only when the brain-consciousness is stopped and the threshold of sensibility is transferred to its proper organ, man is able to cognise its plane, but man forgets it, because the experiences learnt by him in that state x are not impressed on his physical brain which is the seat of his day-consciousness.

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@@ Light of the East magazine. 1894.



(continued from the previous page) Only if a strong will is made to remember the experiences of that higher life, man can recollect them as a dream in his ordinary consciousness. There may be some other laws which serve as a link between the transcendental and ordinary consciousness, but nothing has been discovered as yet about its nature definitely. In these visions the Higher Ego is always dramatically represented as a second person, viz., as angel, guide, God etc., The above theory coincides almost exactly with the Hindu idea of gaining divine inspiration. The condition is identical. The stopping of brain-consciousness must be effected by any means whatever and then only the Higher Consciousness, God, or Spirit will shine forth. Hence the practice of all who desire divine consultation to get rid of some obstinate disease or any other evil is to lie down in the precincts of a temple, observing a fast for consecutive days and nights, during which, specially at dead of night, the devotee obtains instructions in a vision.

About two years since he had been suffering from apoplexy which attacked him almost daily. After the lapse of two years when medical aid was proved futile he determined to take recourse to divine aid and on the 3rd instant, went to the Durga of Bibee Ma (a place of worship of both the Hindus and Mussulmans). He did not stir but lay down quietly praying in his mind to be cured of that terrible disease, rising only to attend to the calls of nature and lived on water and a little prasad till the dawn of the 5th instant, when a fair sweet and kind face of a middle aged lady appeared to him and said that in his immediately preceding birth he threw his father down by the neck from the veranda of a hut, while his father was chiding him for some middemeanour. Hence his disease. From the day of his vision, he had no more attacks till the present (14th).

(continued from the previous page) the midst of desires becomes gradually intense and pure. As man generally is in the midst of temptations and desires, he can easily resort to this Bhakti-marga and successfully reach the goal of final deliverance.

25) One who sees no friend nor foe in another, to whom all—are alike as being pervaded by the same Supreme soul, and worships all as the manifestation of the Supreme, to such a one there can be no sense of shame or respect, rivalry or jealousy or any other passion or feeling to fear from. He sees all with an even mind bereft of selfishness and worships all as the seat of the Supreme Soul.

26) Herein is described how long the meditation of oneness of the Supreme in all beings is to be practised. This process is to be practised as long as that conception does not arise spontaneously in the mind and realised as such. Till that moment, the mind has to be attuned to think that it is the same Supreme that pervades all beings on earth. By persisting in this strain of meditation, gradually the mind begins to realise it as such. For that end, the devotee, devoid of all sense of shame and the like, should begin to respect and worship all, the low born chandala, the high caste brahmin and even the animals as being but the manifestation of the one Supreme. Thus practised, the one-ness of the Supreme in all is realised in due course.

(continued from the previous page) When that stage is reached, he becomes completely imbued of the nature of the Supreme and could wander forth as such.

26) The happiness that we have in this world in the several objects of pleasure is but a happiness mixed with pain. The Supreme is happiness unalloyed. This is only known through realisation and, as such, no form can be given to it by description. The worldly pleasure is but a minute fraction of that Bliss Supreme which pervades the entire universe.

27) The world has thus no real existence in the beginning or in the end. Its seeming existence in the middle can therefore be inferred to be unreal as well. But the Supreme is the only one that exists in the beginning in the middle and in the end. As such, He is the one real witness of all at all times. He has no change. He is the only real. He is the only eternal.

Then when ultimately all are destroyed, has He likewise any destruction? It is said here that the Supreme is self-luminous and has no such destruction. After the deluge is that intense darkness referred to as Tamas here. This state is indescribable. It is the state of sleepy trance called Sushupthi. In this state the Tamas, ignorance, which is the source of all the universe, and which has come in the place of the original waters in which the Supreme reflects in creation, is not destroyed. If that is destroyed, the later creation and evolution of the cosmos become impossible.

(continued from the previous page) In this state of Tamas, the Supreme remains self-luminous and apart, as said in 'Adithyavarna thamasaha parasthath'. This is explained by Syama Sundara by an illustration from common life. A man after a day's hard toil reaches home and after bath and food has a profound sleep. Next morning he gets up and says 'I slept very soundly and did not know anything'. This state is what is called Sushupthi (sleepy trance). Here 'I did not know of anything' is ignorance. Who was it then that realised 'I slept very soundly and did not know of anything'? There must be some body awake in this state of Sushupthi, who watches over during sleep and realises that there was sound sleep and non-cognisance of anything else. This is none else but the real Supreme Soul that witnesses all our actions and sentiments while awake, asleep or in sleepy trance. To realise this, no book, no preceptor is necessary. It is enough if one looks into oneself. But what is it that stands in the way of thus looking into? It is only the want of desire to know or of Jijnasa Even in the midst of utter darkness, the Supreme remains self-luminous. He has no destruction.

28) Herein is described that the Supreme and the universe are but one. None can assent by visible proofs what the universe was before creation and will be after dissolution. Hence leaving aside those aspects, the author looks into the present existing state of the universe. The

(continued from the previous page) form of the Supreme shines in the universe. That the universe is of the nature of the Supreme is not easily comprehensible to the ordinary mind as it perceives therein a mysterious diversity of objects, animate and inanimate, which it cannot easily conceive as all of the one nature of the Supreme. But on a deeper thought it will become clear. The universe cannot exist without a cause for its existence and that prime cause is admitted by all to be the Supreme, and on further analysis it is admitted that cause and effect are but one in reality though apparently they may appear different. This is illustrated from the instances of gold and earth. We have various ornaments of gold. All these were gold before they were made into ornaments, and likewise turn to gold when melted. Likewise various vessels made of earth were of earth before they were made as such, and to earth they are converted on destruction. All these in the three stages of the past, present and future are of gold and of earth respectively. Without knowing their real nature, we call them by several names as we see them at present. Likewise the deluded thinks of the universe at first as different from the Supreme. On deeper thought he will come to know that the Supreme is without a second and that everything is the Supreme, himself not excluded. When this true knowledge

(continued from the previous page) dawns in him, all Avidya (ignorance) disappears. Further illustrations are added to explain this state. A man in dream enjoys various pleasures and pains. On awakening he finds that they were but dreams. This awakening is the gaining of true knowledge which reveals the reality to him.

SHAIKH SHARFUDDIN MANERI: LETTERS FROM A SUFI TEACHER@@

1) The fourth stage consists in the pouring forth of the Divine Light so profusely that it absorbs all individual existences in the eyes of the pilgrims. So, here, a creature does not become God, nor does it cease to exist. Ceasing to exist is one thing, invisibility is another ... When thou lookest through a mirror, thou dost not see the mirror, for thou mergest it into the reflexion of thy face, and yet thou canst not say that the mirror has ceased to exist, or that it has become that reflexion, or that the reflexion has become the mirror. Such is the vision of the Divine Energy in all beings without distinction. This state is called by the Sufis, absorption in monotheism. Many have lost their balance here: no one can pass through this forest without the help of the Divine Grace and the guidance of a Teacher, perfect, open-eyed, experienced in the elevations and depressions of the

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@@ Translated from Persian by Baijnath Singh.

(continued from the previous page) Path and injured to its blessings and sufferings ...Some pilgrims attain to this lofty state only for an hour a week, some for an hour a day, some for two hours a day, some remain absorbed for the greater portion of their time..

Beyond the four is the stage of complete absorption, i.e. losing the very consciousness of being absorbed and of seeking after God—for such a consciousness still implies separation. Here, the soul merges itself and the universe into the Divine Light, and loses the consciousness of merging as well. “Merge into Him, this is monotheism: lose the sense of merging, this is unity.” Here there are neither formulae nor ceremonies, neither being nor non-being, neither description nor allusion, neither heaven or earth. It is this stage alone that unveils the mystery: “All are non-existent save Him;” “All things are perishable save His Face;” “I am the True and the Holy One.” Absolute unity without duality is realised here. “Do not be deluded, but know: every one who merges in God is not God.”

2) Taubah consists in a firm and sincere resolution to abstain from sins, so as to assure God of one’s unwillingness to commit them in future; and in compensating, to one’s best ability, those one has harmed in any way. On the other hand, Khwaja Junnaid and many others hold the view that Taubah consists in forgetting

(continued from the previous page) past transgressions, i.e. in expunging their impressions from the heart, so that it may become as pure as if it had never committed them.

3) The real Taubah lies in turning from one's nature. When the disciple turns from his nature he becomes another; i.e. he does not become another man, but his qualities change.

4) None ought to despair under any circumstance whatsoever. Many are instantly raised from the level of image-worship to a stage higher than the angels and heaven. The Lord does whatever He wishes. "How" and "Why" find no room here. May God make thee seer of His, and remove thee from thyself! Do you aspire high, though thou art low at present.

5) It is incumbent upon a neophyte, after the maturity of his conversion (Taubah), to seek a Teacher, perfect, experienced in the elevations and depressions of the Path, its joys and sorrows, possessed of balance, and versed in the internal ailments of a disciple and their remedies..

Though in the beginning one does not need a Teacher, and the seed can be sown merely with the help of Divine Grace, the seed, when sown in the soil of the heart, does need a Teacher for its further growth, for the following reasons given in the books of the saints:

1. Since one cannot go to the Kaba



(continued from the previous page) without a guide, albeit the way is visible and sensuous, and the pilgrim possesses eyes and feet, it is impossible without a guide to tread the occult Path trodden by 120,000 prophets, which has no visible track and is supersensuous.

2. As there are many thieves and robbers on a sensuous way, and one cannot travel without a guide, so on the occult Path there are many robbers in the guise of the world, the desire-nature and the elementals, and one cannot travel without the guidance of a Master.

3. There are many precipices and dangers on the Path, leading to one or other of the many heretic schools formed by those who, having entered the Path without a Perfect Guide, on the strength of their own intellectual resources, fell and perished in the forest and deserted the Law. Others, more fortunate, have safely crossed those dangers under the protection of Masters, and have seen the victims, and known where and why they fell. All pilgrims are liable to these dangers. If one secures the help of a mighty Teacher, one can be saved and progress with the help of His secret hints and instructions, else one may fall into some heresy and lose the fruit of one's labor.

4. The pilgrim may pass, on the way, through certain spiritual conditions, and the soul may put off the physical garment, catch the reflection of the Divine Light

(continued from the previous page) display superhuman powers as a Divine agent during the continuance of the experiences, taste the relish of 'I am God, the Holy One,' and become proud of having reached the goal. The pilgrim cannot understand this intellectually: but if the soul, during the continuance of these experiences, is not helped by a might Master he may, it is feared, lose faith, and fall a victim to a false notion of unity.

5. The pilgrim on the way unfolds supersensuous powers, and sees supersensuous phenomena—devilish, passionate, and divine. But he cannot understand them, as they are spoken in a super-sensuous language (i.e. revealed through an unfamiliar medium).. If, at this stage, he is not aided by a Teacher, helping him on behalf of God, and versed in the interpretation of supersensuous words and symbols, he cannot progress further.

6) The glance of some Perfect Teacher will shine in the mirror of the heart. When a true disciple catches such a glance, he instantly contracts a love for the Beauty of His Godly Strength, becomes restless and uneasy, and comes to the Path. This uneasiness forebodes fortune and success.

7) Resort to a compassionate Teacher, so that the latter may help him in treading the Path, and tell him of its dangers, thus securing him a safe journey without any break or failure.

8) If asked whether he is a disciple, he

(continued from the previous page) can say: "I may be one, God helping." Thus is discipleship justified, and pretension avoided.

This is the way of those endowed with insight and divine Wisdom. Not to look to personality at any stage, nor to depend upon its possessions. Many saints with a life-long devotion have slipped down from dizzy heights...A disciple who concentrates in himself the purity of all the angels and the piety of all men is self-conceited and sure to fall, if he knows himself to be better than a dog.

9) God does not work in one way only, and it is difficult to know which way will lead the disciple to Him—joy or sorrow, gifts or privation. There is a divine secret underneath all sufferings and enjoyments in the world.

10) 'Illumination' and 'obscuration' are two words generally used among the Sufis. The former means the unfolding of God, the latter means the infolding of God. These expressions do not apply to His Essence, since It is changeless. As when one finds the solution of a problem, and says, "the problem is solved" – the problem is not solved, but one's mind unfolds so as to grasp the problem; knowledge being called the solution of the problem, ignorance its obscuration—so, when one sees all from God, and not from self, when Self does away with the lower nature and sees the Unknowable,—this is designated Illumination.

- 11) O brother, the soul is for the Goal. It should boldly cry out: "Let me either cease to live, or reach the Goal."
- 12) A second class of men transgress the Law and depend on the Divine Mercy. God is both merciful and a chastiser. He who takes poison while depending on the Divine Mercy, kills himself. The disease of the heart consists in desires. He who does not restrain his desires risks his life if he knows them as sinful. But if he does not regard them as harmful he has no life to risk, since he is already dead.
- 13) A third set would understand by self-discipline, as imposed by the Law, complete freedom from lust, anger, and other evils. When they fail after practising self-discipline for a length of time, they regard the task as impossible. "Man, as he is constituted, cannot be pure, just as a black blanket cannot turn into a white one. Why should we undertake an impossible feat?" (So they think).—It is ignorance and vanity to suppose that the Law enjoins complete freedom from lust and other impulses inherent in human nature. The Prophet has said, "I am a man, and may be angry," and signs of anger were at times visible in him. God praises one who controls anger, not one who is devoid of anger. Again, the prophet had nine wives, and a man destitute of the sexual desire should be medically treated. The Prophet has countenanced

(continued from the previous page) the begetting of progeny and the perpetuation of the race. But he has instructed that the two (lust and anger) should be subdued so as to be under the control of the Law, as a horse under the control of the rider, or a dog under the control of the hunter. The animals should be trained, else they will set upon and overthrow the man. Lust and anger are like the dog and the horse, and it is impossible to catch the heavenly Game without them. But they should be under control, else they will destroy us. In short, the object of self-discipline is to break and subdue these impulses, and this is possible.

14) A fourth set proudly declare that everything is according to the Divine Will. What is the use of exertion? – When the Prophet spoke of the Divine Will, his companions said, “We shall depend upon it and refrain from exertion.” The Prophet replied, “Ye shall exert, and (then) what has been ordained will be given.” Thus, man should not refrain from exertion. If he has in the beginning been ordained to a noble destiny, he will attain to it (by exertion). Good and evil destinies hinge upon virtue and vice, in the same way as health and death upon food and starvation.

15) He seeks the Master and His Vision in the same way that worldly men seek ease and wealth. The latter seek increase in all their works; he seeks the

(continued from the previous page) ONE alone in all.

16) Virtue and vice have their uses and evils. Often a virtue throws one the nearer to Him...The virtue that begins in peace and ends in pride throws one the farther from God; the vice that begins in fear and ends in repentance leads one the nearer to Him.

17) Before the sunset prayer, some time should be spent in attentively examining the desire-nature i.e. reviewing the gains made and the losses incurred during the day. One should go to sleep pure, and with holy recitations.

18) The value of a disciple's act lies in his motive. It is said that the motive of a man is according to his knowledge and wisdom. If desire and love of the world predominate in the heart of a man, all his acts will be worldly—even his prayers and fasts. A disciple should always be careful to purify his motive and to get out of mere forms. For this, he should obey the instructions of a Teacher, His motive, though in the beginning mixed with hypocrisy and insincerity, will ultimately be purified.

19) The secret of prayer is inexpressible. When the disciple, renouncing separateness, stands for prayer in a mood of self-surrender, his body ranks with Kaba's shrine.

20) In the state of prayer, one merged in the Divine cannot be conscious of anything

(continued from the previous page) else; as Ali, while praying, was operated upon, and an arrow drawn out of his thigh, but he did not feel it.

21) What is service? – To be resigned to the Divine Will without a murmur. A servant is he who does not think of wages, and has been liberated from the bonds of desire. He who serves God for wages is the servant of the wages, not of God.

Khwaja Hasan Basri says: “Seek the Knowledge that is revealed by Service, and seek the Service that is revealed by Knowledge.” Knowledge and Service are equally necessary, but Knowledge is superior, being the root and guide. Hence it is that the Prophet says: “Knowledge rules conduct, and conduct follows it.”

22) When the disciple unfolds the inner eye in the plane of Unity, he transcends affirmation and denial, as they are inconsistent with Unity. Affirmation and denial inhere in the nature of man, and a disciple does not attain to Unity unless he goes beyond human nature. Affirmation and denial are in themselves a form of polytheism, since a valid affirmation and a valid denial each need three elements—the affirmer, the affirmation and the affirmed; the denier, the denial and the denied. When a believer in two is a polytheist, how can a believer in six be a monotheist? When the non-God has no existence, what is to be denied? When thou thyself are not, how canst thou affirm?.. This is the zenith of Unity, and the stage of the Perfect

(continued from the previous page) Ones.. He who sees with the eye of Unity finds the non-God non-existent.

23) All attachments have dropped from the Masters. Their garment is pure of all material strain. Their hands are too short to seize anything tainted with impermanence. Worldly men are not aware of Their whereabouts. Physically with men They are internally with God. They are a boon to the Universe – not to themselves, for They are not themselves.

24) There are two theories as to the perfection of this Knowledge. Some Intellectualists hold that the Sage knows God in the same way as God knows Himself. If he does not know Him perfectly, he knows a part of Him. But God is partless. So Sages are equal in Divine Knowledge. Intellectualists holds to the possibility of perfect Divine Knowledge. The other theory is held by the Sufis and a few intellectualists as well, viz., that no one knows God perfectly. They know Him to exist, and know it to the extent necessary for their salvation. They do not hold to the possibility of perfect Divine Knowledge.

25) It is incumbent on a pilgrim not to be satisfied and stand still until he reaches the Goal. The more he knows, the more he should seek.. The whole world is satisfied with a smell or a word (i.e. very little).

26) When God loves a man, He inflicts



(continued from the previous page) troubles on him and takes away his wealth wife and children, so that he may be bound to naught, and estranged from all save Him. If he suffers patiently, he receives boons without toil. If he suffers patiently, he receives boons without toil. If he endures cheerfully, he is purified of all evils.

Again, God's love for a man makes him aware of the defects of his desire-nature, so that he becomes its instructor and censor.

27) So long as you hanker after approbation and dignity so long as you become angry at an insult, you are with your old genius and self-conceit, and have not been accepted by the Law. You should sacrifice yourself in the SELF.

28) If you eat a single blade of grass in a lifetime, remain clad in a single garment for a thousand years, are shut up in a monastery away from the sight of men, — beware, lest you should be deluded. All these are but the subtleties of the desire-nature, its cunning and craft.

Many pious men are as motionless as a serpent or a scorpion frozen with cold. Their piety is not due to rectitude and purity, but to lack of opportunity. When summer comes in and the surroundings change, one may behold what they do.

29) The first robe worn by a Disciple consists in coming out of the self. The second robe consists in setting no value on what he heretofore took as divine, so

(continued from the previous page) that the flame of Discipleship burns all things in him. Then, he begins to see lights and utter charming words, leading to self-conceit and the admiration of others. This is a snare of the desire-nature, and stops his progress. Here comes in the necessity of a Teacher to help him cross the stage and bring him from stagnation to motion. Thus 'light is a thicker veil than darkness. Hence is it that the Wise are dumb and blind, unaffected by the opinion of the people. Hence is it, again, that the difficulties of a Disciple cannot be solved by a learned man, as the latter is but versed in religion, while the difficulties of the former are connected with the Path. The business of the learned is to gather up what has been left by others, and store in his bosom the knowledge of the past. The business of the Disciple is to throw away and renounce what he has, and to unlearn what he has learned. So they are opposites and cannot be reconciled in any way.

30) The gate to the Path is Knowledge and Wisdom. He who avoids this gate has to plod on his way through an endless forest infested by demons.

31) Nothing but constant turning (Taubah) can guard the Path against the onslaughts of the desire-nature. As the ordinary soul should turn from sensuality, cruelty and avarice, so should the developed soul turn from purity, worship and meditation.

(continued from the previous page) The Sages have said: "Thou must acquire all virtues, such as truth, purity and worship. When acquired, thou must scatter them in the air of supreme Indifference.

32) If work interfered with the principle of trust in God, the Prophets would not have worked for a livelihood. Mohammad warned his friends against the abuse of the principle of trust, and ever kept in store a year's provision for his children. Work is a duty for him who has to support another; but he should work so as not to be cut off from God.

Each should look to his circumstances and inner attitude, in order to decide whether he should resort to work or cease from work. If ceasing separates him from God, work should be resorted to; if ceasing leads him to God, work should be left aside.

33) The outer conduct of an occultist should be in accordance with the mental capacity of the people surrounding him. He should speak what concerns them only, and not of his own relations with God.

34) The separation of the heart from worldly cravings, in spite of the possession of worldly objects, is superior to the separation of the body from worldly objects, in spite of the worldly cravings that remain in the heart.

35) 'Desire' is a term covering all the qualities of Nafs. It prevents union, tortures the disciple, and stands against the seeker. It is to be opposed and not

(continued from the previous page) to be gratified. "He who follows it is ruined; he who opposes it attains his object."

Desires are twofold: (a) those connected with the senses and sex; (b) ambition of power and fame. The victims of the former resort to brothels without seriously affecting the well-being of others. The victims of the latter resort to holy places, and become the pests of the world. They isolate themselves from society and mislead others. He who seeks the allegiance of his desires is far away from God, be he above the sky; he who renounces his desires is in close touch with God, be he in a heathen temple.

36) He went on, 'Ibrahim, how long will it you seek men? — Seek the self, and watch it when found. The desire-nature constantly puts on many a semblance of divinity, and invites man to his ruin."

37) The desire-nature is the worst foe. It is very difficult to be armed against it, firstly, it is an internal foe, and it is almost impossible to guard the house against a thief co-tenant; and, secondly, it is a lovely foe, and a man is blind to the defects of his beloved, whose shortcomings take on the appearance of merits. Such being the case, the desire-nature may ere long hurl a man unawares to the lowest depth of degradation. If you ponder well, you will find it at the root of all the troubles that beset man in the past or may beset him in

(continued from the previous page) the future. This being the foe, one should intelligently strive to overcome it. It is improper to overcome it all at once, as it is a vehicle and instrument of the Soul; nor is it proper to let it go wholly unbridled, in view of the probable dangers. So the disciple needs a middle course, and it is this: You should strengthen it to the extent of enabling it to perform its duties; you should weaken it to the measure of preventing the chance of its leading you astray.

37) It is thy existence that veils Thee. Had there been the veil of a single activity, it could be uplifted by another opposite activity. But the whole of thyself being a veil, thou canst not be fit for the Divine Vision, unless and until thou vanish completely. It should not be forgotten in this connection that the disciple of the desire-nature means the transmutation of its qualities, not the destruction of its essential nature—for that is impossible. But its existence need not be regarded as dangerous after it has been subdued by the inner Ruler.

38) Men are perishing in the sea of desires.

39) He is born imperfect, void of reason, with desires (the agents of the Devil) in full sway. Reason (the curb of desires and the light of the angelic essence) develops later—i.e. after the capture of the heart by desires. Hence the necessity of Turning and self-discipline, *pari-passu* with the development of reason, for the recovery of the heart from desires.

40) There may be a different sort of man, a Master of Knowledge, needed by others for their religious enlightenment, the exposition of truths, the setting aside of heretical arguments, and for stirring them to live out the teachings of religion. It is hardly lawful for such a man to absolutely avoid human society. It is narrated of a Sage named Abu Bakar, why dost thou desert the creatures of the Lord when thou hast attained the position of a Divine Light?" So he returned to the society of men. The real object of seclusion is mental isolation, not bodily separation.

41) The frequent recollection of death is recommended, as it is calculated to disturb physical enjoyment, and thereby lead to salvation.

Death is welcome to the faithful, as it sets him free from the prison of earth-life and its tortures.

42) If you wish to know your destiny, you should look at your character, since your natural inclinations presage your destiny.

REV. H. MARTIN: THE PROBLEM OF TIME AND ETERNITY IN PHILOSOPHY.@@

If we are asked, "What is the time?", we can easily answer by a glance at a clock. But if the question be, "What is Time?", we are confronted by a problem which a thousand clocks cannot solve. We usually presume that we know all about Time because we can measure it by the revolution of the earth on its own axis and around the sun; and thus we speak of hours and days and years. But to measure Time is

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@@ The Way of Christ Magazine (Mangalore) 1940.

(continued from the previous page) one thing; to understand what it is, and what it means, is quite another thing.

The philosopher says that Time is the way in which the mind perceives the sequence of events. If this is so, has Time any reality apart from the perceiving mind? If the human race ceased to exist, would Time still continue?

A further pertinent question is whether Time ever had a beginning, and whether it will ever have an end. St. Thomas Aquinas, one of the most learned scholars of the Middle Ages, examined this question thoroughly from the standpoint of logic, and came to the conclusion that the arguments for and against are equally balanced.

The great philosopher, Kant, re-examined the question later on, and came to the conclusion that logically an answer either way leads us into contradiction and absurdity. If Time had no beginning then an infinite time must have elapsed since the beginning of the world. But an infinite time that has elapsed is a contradiction in terms; therefore Time must have had a beginning. But if Time did have a beginning, then it must have been preceded by a time without content; that is, by nothing at all. But of nothing, nothing comes; therefore Time cannot have had a beginning. He thus shows that we cannot logically conceive of Time as either limited or unlimited.

REV. H. MARTIN: THE PROBLEM OF TIME AND ETERNITY IN  
PHILOSOPHY

Hindu Philosophy attempts to solve the problem by cutting the Gordian knot and contending that Time itself is not a reality but an illusion. The visible world existing in the flux of Time is but the illusory assumption of common thought. Though the world in which we seem to live has the phenomenal appearance of change in Time, ultimately, there is but one reality, the underlying timeless essence of all, Brahma. Therefore Time and all the apparent change that takes place in Time is but a figure of speech.

This attitude is very similar to that of the great Greek thinkers. Plato defined Time as ".the moving image of eternity ". To him, Eternity alone is real, and not subject to change or sequence. Time is but a shadow of eternity thrown upon the human mind. Time and the human history which occurs in Time is a shadow-dream, a phantasma, to escape from the illusion of which is the aim of the enlightened mind.

All such philosophical attempts to understand Time and Eternity necessarily end in confusion and contradiction, because of the limitation of the power of the human mind. The rationalism of the West argues that Time is to be found within Time itself. The mysticism of the East replies that Time is unreal and that Eternity alone contains the solution of the problem of human history. But we should learn that whenever the human mind poses itself a



question, the answer to which is confused or contradictory, the difficulty is usually due to the way in which the question is asked. If we ask the question rightly, we may get a right answer.

Time to the Christian man is no longer mere Time, but Time charged with the significance and power of Eternity. Time itself is redeemed in Christ. No Longer is it a mere passing from the past to the present and the present to the future. Eternity is here and now within Time, through Christ.

O.G. CAMPEN: WHY YOU ARE MISUNDERSTOOD SEMANTICALLY.@@

Speech is not simply a matter of using words. It is a matter first of ideas. Without an idea in mind there is no need for words. It is because we wish to convey some idea to another that we talk at all.

The idea must first be clearly focussed in mind. Then, and then only, will the words which you have commonly associated with the idea, spring to your mind's eye as clearly as you can see a chair in front of you, you will have little difficulty in saying what you mean.

One psychologist has said in effect, that the spoken word is nothing more or less than an oralised or spoken idea; that ideas and words are fundamentally one and the same.

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@@ Psychology Magazine (Eng.) 1942.

## O.G. CAMPEN: WHY YOU ARE MISUNDERSTOOD SEMANTICALLY

In the light of these fundamental truths, I am justified in saying, that the person who says he cannot express himself, really does not know what he wants to express. Words do not flow when ideas are blurred or out of focus. People generally are having more trouble with their mental focussing apparatus than their vocabulary. They are being misunderstood because they really do not know themselves just what they want to say. We must desire above all else to say the right thing at the right time. We must use a given word because we feel that no other word will fit the place.

Our known vocabulary, is, of course, much larger than our used vocabulary. This is due, largely to the fact that our daily talk does not call for many of the words we know. If more people could use, accurately and in the right time and place, the words they already know, their speech would be quite acceptable. The trouble is that the word does not come to then tongue's end when it is needed because it has not been properly associated with the idea in mind. We must learn to reduce words to sensations, to states of mind and to attitudes. We must learn to "get the feel" of words.

For example; feel the difference in sensation values between the word, rough and the word jagged. Imagine yourself rubbing the end of your finger over the surface of a file, and you have the sensation

## O.G. CAMPEN: WHY YOU ARE MISUNDERSTOOD SEMANTICALLY

(continued from the previous page) value of the word enough. Now visualise the sharp “teeth” of a saw and imagine yourself rubbing the end of your finger over these sharp points, and you have the sensation value of the word, jagged. You soon realise that rough things irritate and jagged things, tear. You will find, if you actually apply this simple example, you will never misuse either of these two words. And so it is with all of the words in the English language. When once the sensation values contained in the word meanings are clearly perceived, one is quite apt to use them in their proper places.

R.K. KAMATH: TEN KINDS OF GURUS ON THE PATH OF SALVATION. @@

“This quickening impulse cannot be derived from Books. The soul can only receive impulse from another soul and from nothing else.” –Swami Vivekananda.

“Vedanta is varied, doubts are many and the principle of Self is extremely subtle; therefore a man cannot know it without the aid of a Guru.”

If a teacher is necessary for acquiring the knowledge of worldly things, then how much more is the need of a Guru in our efforts to attain the knowledge of Brahma, which is very subtle and extra ordinary? So far as worldly knowledge is concerned, a student may get it even if he has no devotion and respect for his teacher.

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@@ The Kalyana Kalpataru Magazine, 1939.

## R.K. KAMATH: TEN KINDS OF GURUS ON THE PATH OF SALVATION

One finds that in schools and colleges the student world has little or no respect for their teachers and professors, but they are able to acquire the necessary knowledge from their professors if the latter are experts and have mastery over their subjects. Merely by reading books a student cannot pass an examination, similarly by reading spiritual books alone nobody can attain the knowledge of Brahma.

Brahmajnani means one who realize everything including himself as Brahma and not one who is only well-versed in book-learning.

Not the Guru, but faith in the Guru is the saviour. Not the Prapancha, but attachment to it is harmful. Prapancha does not mean wife, children, home and such other mundane objects. One can abandon these if he chooses. Time has created them, and Time will destroy them. Therefore their abandonment or their destruction can hardly help the progress of a spiritual disciple nor can their possession or existence prevent his onward march on the path of spirituality. Prapancha really means 'I' and 'mine'; and of these the thought of 'mine' depends on the 'I' thought. So it naturally follows that 'I' thought is the root of all Prapancha and this 'I' thought or ego must leave us entirely, if we are to attain the knowledge of Brahma. Egoism (laghubhava) disappears from the heart when Divine faith in the Guru (Gurubhava) is installed therein. Egoism is the root cause of the manifold distractions of our mundane life, and faith in the Guru is the only infallible

(continued from the previous page) remedy against it. A mother is different from Matr bhava, a father from Pitrbhava, a son from Putrabhava, a husband from Patibhava and an enemy from Satrubhava. In short, a particular person is the cause of a particular feeling in us. So a Guru is the cause of Gurubhava. It is not that the paternal, the maternal, the fraternal and the various other kinds of relations always produce a corresponding Bhava or feeling and no other. Sometimes even contrary feelings are created in us by those very relations.

By Gurubhava we mean that the Guru and the Brahma are one and the same. We must worship the Guru as if we are worshipping the Brahma. If we continue this practice, the ego in us will be destroyed and Brahmabhava installed in its place. The 'I' principle (ego) is very delicate and at the same time stern. It cannot melt like butter and wax by the application of a small amount of heat, but requires a greater degree of heat, as in the case of tar. We are not ashamed of humiliating ourselves by falling at the feet of our superiors though they are undeserving, and prostrate even at the feet of our wives; but we feel shame in giving respect to a saint or an image of a deity because this humiliation touches the very core of our ego.

The body can sustain serious injuries but ego (I-ness) would not. In course of our spiritual discipline the imperfect ego (I-ness) has to be trampled down; we cannot attain the spiritual goal without doing so. This is a law of Nature; who can transgress it? The laws of Nature

(continued from the previous page) are inviolable. In short, to do away with the ego or I-ness (laghubhava), we have to resort to Gurubhava; for Brahmabhava has its root in Gurubhava. This also according to Nature's law. This is accomplished by surrendering or offering ourselves to the Guru. The Gita says: "From attachment proceeds desire and from desire arises anger. From anger ensues infatuation and from infatuation loss of memory. From loss of memory follows loss of reason and from loss of reason results complete ruin."

We get curds from milk, butter-milk from curds, butter from butter-milk and ghee from butter. This is only a natural process. In a similar manner the above quotation from the Gita aptly and eloquently tells us that attachment to worldly pleasures leads one to ruin by successive stages. So it follows that faith in the Guru creates Brahmabhava. 'Sruti' tells us that one who knows Brahma becomes Brahma Itself. The Guru and Brahma are one and the same and it is, therefore, clear that the maintaining of Gurubhava is worshipping the Brahma.

As soon as the Almighty Lord finds that disciples are really craving for a Guru, He sends Gurus of varying powers, suitable to the respective capacities and other merits of the disciples. The disciple must examine his heart first before he starts examining his Guru. One ought to become a true disciple (Satisisya) before he goes out in search of a true preceptor (Sadguru). This is the preliminary and essential condition. Lord Sri Krishna has spoken about this to Uddhava in Chapter X of Book XI of Srimad Bagavata.

(continued from the previous page) He says: "The disciple must abide by Rules and Regulations and should strongly believe that the Guru and God are one and the same and worship him with all fervour and sincerity. So also he must be humble, unprejudiced, very alert and extremely cautious and devout, should be free from selfishness, must have a feeling of great love towards his Guru, must be steady and inquisitive, must be desirous to know the Reality and must always speak the truth. Such a disciple, according to the Divine laws of Nature, is introduced to one of the ten kinds of Gurus mentioned below.

1. Chandana Guru:- Just as a sandal tree imparts its own fragrance to other adjoining trees (excepting bamboo trees, plantain trees and the like), even so a Guru of this class liberates his faithful disciple merely by his company, but is powerless to do anything in the case of those that have no faith in him.
2. VICHARA GURU:- This kind of Guru, powerful as he is, removes the sluggishness of the intellect of his disciple, clarifies his ideas about what is eternal and what is perishable, what is real and what is unreal, what is material and what is immaterial, and opens to him the realm of revelation slowly but unmistakably by constant appeal to his reason (Buddhi) alone.
3. ANUGRAHA GURU:-In this case, the disciple is blessed by the mere grace of the Guru. The oceanic love of the Guru purifies the disciple and the Atma is revealed to him without much trouble.
4. ARASA GURU:- Just as the mere touch of a parasa (the philosopher's stone

(continued from the previous page) transmutes the baser metals into gold, so the mere touch of the hand of the Guru reveals divinity to the disciple.

5. KACHCHHAPA GURU:- In the above instances, physical contact in one form or other was essential, but in the present case the mere glance of the Guru is enough to redeem the disciple. A tortoise (kachchhapa) never actually feeds its young ones but is capable of giving nourishment to them by mere look; similar is the case here.

6. CHANDRA GURU:- Whenever the moon rises the chandrakanta (moon-stone) begins to ooze out. In a like manner, the disciples, though living far away, are redeemed by the power of the Guru.

7. DARPANA GURU:- Darpana means a mirror. When one looks into a mirror, one is able to see his face without any difficulty; similarly, when one meets the Guru face to face, the whole truth behind this universe is unfolded to the disciple instantly.

8. NADANIDHI GURU:- Nadanidhi is a precious stone which has the peculiar power of transmuting any metal whatsoever into gold the moment its sound happens to reach it. Even so the moment the supplicant cries of the devotee reach the Guru he gets divine knowledge.

9. KRAUNCHAPAKSI GURU:- Krauncha is a bird that keeps its young ones on the seashore and goes away for six months in search of food. In its onward journey, the bird at times remembers them lying on the shore, with the effect that they get nourishment there and then. Similarly, a mumuksu attains salvation in his own place without any effort on his part, when the Guru remembers him.



10. SURYAKANTA GURU:- When the sun's rays fall upon cotton through a sun-stone or sun-crystal, it is burnt up without any intention on the part of the sun. So in this case an unintentional glance of the Guru makes a person a Jivanmukta.

Of these ten kinds, the first three are ordinary types of Gurus and the remaining seven are most extraordinary. In their human concerns of life ordinary persons can get only one of the first three kinds of Gurus. The extraordinary Gurus meet only disciples of an extraordinary type. Ordinary disciples should not unnecessarily waste their time in search of extraordinary Gurus, but should march on their spiritual journey by surrendering themselves to a Personal God and by worshipping Him through Nama-Smarana, etc. Then that Personal God will meet them in the form of a Guru.

Y.S. SARMA: VEDANTIC BASIS FOR DHARMA.@@

The word Dharma in Sanskrit, especially as found in Hindu sacred literature, really offers an enigma to the Indian scholars themselves no less than to the foreigners. What exactly is its significance? We find a variety of meanings attached to this word in the 'Srutis' and 'Smrtis'. In Tittiriya IV. 79., for instance, we are told Dharma is that which supports the entire universe. Kanada's aphorism regards Dharma as that which conduces to prosperity and final beatitude, while Jaimini in his Mimamsa Sutras 1. i. 2. regards Dharma as that which is enjoyed in the Vedas. Manu says:- "That which is followed by the

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@@ Kalyana Kalpataru. i939,

(continued from the previous page) wise and good who are not moved by hatred or attachment, and that which conscience approves, is to be understood by the term Dharma." In fact, usage and custom, ritual and right conduct, religious practice and renunciation of religious observances all are designated as Dharma in our sacred writings. Now what is it that characterizes all these Dharmas? Is there any single concept which covers these various meanings? I shall from the Vedantic standpoint, for it synthesis of a good many of our seemingly disconnected or even divergent religious concepts.

To my mind, the key to the solution of our difficulty lies in passages—even the Devas had doubts and discussions about this, for this subtle Dharma is not easily realized. (Katha I. 21). Here evidently, as Sankara observes, the word Dharma is used for Atma or the Supreme Self. Accordingly we find that Dharma is enumerated as one of the thousand names of Vishnu – The Highest Self, which is essentially pure Bliss, is rightly called Dharma or that which supports the whole universe; for it is a fundamental tenet of Vedanta that Brahma is the originator and sustainer of the universe, as well as the goal which it finally reaches. Thus we have arrived at the primary significance of the word Dharma.

A secondary meaning which obviously flows out of this is a particular attitude of mind which results in our identification with Brahma, or Dharma par excellence, or else in any act physical, mental, moral or spiritual, which leads to this identification.

If this interpretation is accepted, it will be clear that there ought to be a scale of values with regard to the various secondary Dharmas. Hence the justification for the following famous writing of Yajnavalkya:- “But of all Dharmas such as sacrifice, etiquette, self control, non-violence, charity, study of the Vedas and performance of religious rites, this is the highest Dharma,—the realization of the Self through Yoga.”

It is needless to point out that all the Dharmas enumerated here conform to the definition of Jaimini, though some of them are evidently more proximate to the highest Dharma of realization than others. Kanada’s division, too, of Dharma into two classes, the first leading to prosperity and the other to final beatitude, becomes quite intelligible according to this view. For, being essentially one with Dharma as Pure Bliss, everyone naturally strives to attain happiness and the Sastras recommend a course called Dharma which results either in metaphysical absorption in Bliss, or, failing that, in temporary enjoyments which are but the spray thrown out from that immense ocean of joy.

The distinction between right and wrong and the supremacy of duty become understandable much better in the light of the Vedantic theory of Dharma than in any other. That alone is right, which helps us on towards the realization of our blissful nature; and that is wrong, which persuades or compels us to deviate from the path. That we suffer evil for bad Karma or are destined to be born again and again till we return to be path of Dharma, is but the gracious provision of a loving Providence, which

(continued from the previous page) will never be satisfied till we have realized our identity with that Pure Bliss.

J.C. DHARMA: RELIGION AND SOCIALISM.@@

A consideration of this doctrine in relation to religion will not be out of place, because it is going to affect the future of mankind to a very remarkable degree.

Modern Socialism has no place for religion. Its greatest exponent, Lenin, describes religion as the "Opium of the masses". Socialists think that the rich have exploited the masses and kept a hold on them through the agency of religion. The beautiful teaching of Christ: "Blessed are poor, for theirs' is the kingdom of heaven" has been described by the socialists as a clever diplomatic device of the rich to keep the poor contented and in subjection, and thus help them to persist in their base exploitation. Religion has been proclaimed to be same main cause of poverty and a source of many other ills, and an important factor in dividing mankind and thus promoting bloody warfare among its various units. A very strong and important class of people is thus growing in our country which is poisoning the people,—more specially students in schools and colleges—against religion; and unless we rise to the occasion, our Hindu culture based on spiritual foundations is in great danger in their hands.

It would be out of place here to discuss the political and economic aspects of Socialism, with some of which every sane-minded person must agree. The question

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@@ Kalyana Kalpataru Magazine. 1939.

(continued from the previous page) that faces us is whether religion is the cause of all poverty and misery in this world. Should it be abolished? Is it possible to establish a socialistic world order on a spiritual basis? Can economic appearance give satisfaction to the human soul? Should a materialistic theory of existence as expounded by scientists be accepted as the gospel truth and all scriptures of the world be burnt in a huge bonfire? We will answer these questions one by one.

A mistake, or rather a blunder, which is very often committed by thinking people is to attribute an effect to a cause which has no connection with it. A similar blunder has been committed by socialists in ascribing to religion what never belongs to it. Just as people condemn science because it has produced instruments of destruction on an unparalleled scale, not knowing that it is not science, but their own selfish motive, their love for violence, and their deep desire to dominate over innocent people in order to suck blood out of them to appease their insatiable hunger, which is responsible for such huge armaments. Just as it is no fault of science but of the people who are exploiting it for their own selfish ends, similarly it is no fault of religion, but of the persons who are exploiting it, which is responsible for so many quarrels, and national, racial and communal animosities in the name of religion. It is high time people realized this truth, so that they may cease to look upon various problems confronting them through coloured

(continued from the previous page) spectacles and thus arrive at balanced, correct and sane conclusions. How can any sane person for a moment believe that religion, which aims at realizing unity in diversity by ridding oneself of all selfishness and egoism, can be the cause of misery, unhappiness and poverty in this world? It remains only for the unscrupulous and misdirected zeal of the socialist to collect all the evils of the world and proclaim it boldly that they are due to religion. To ascribe our political and economic backwardness to our religion and spirituality is preposterous, when in reality it is due to quite different causes. The sooner such a belief is shaken, the better it is.

A little deep thinking by an impartial observer would convince us that it is not religion but our misery. Far from abolishing religion, its propagation on right lines is necessary to throw oil on the troubled waters in to save itself from drowning. The sublime teachings of religion alone can check the uncivilised and brutal tendencies of modern people, who are running with 'earth-shaken tread into that frightful holocaust which will wreck our civilization'.

It is not only when the refreshing breeze of religion cools down man's passions and the animal instincts of selfishness and acquisition are rooted out of the human mind that the real foundations of equality among human beings will be laid. The doctrine of survival of the fittest

(continued from the previous page) will have to be replaced by the spiritual doctrine of sympathy for those who are less fortunately placed than we, before we can establish lasting peace in this world.

With regard to economic appeasement being the be-all and end-all of life, there cannot be two opinions. All the philosophers of the world are one in proclaiming that you cannot hope to get eternal peace and satisfaction by clinging to changing things of this world. It is rather a process of dispossession rather than possession which roots out desire from the human mind, in order to make it a fit receptacle for harmony and unbounded happiness. The socialistic philosophy of life is, therefore, absolutely barren and incomplete. Mere economic appeasement is a very low aim of life and will always fail to satisfy the human soul, which instinctively wishes to go beyond the senses and merges itself in the Infinite.

We, therefore want a spiritual socialism based on truth and non-violence, and not the material socialism of Marx and Stalin full of hatred, blood and violence.

@@P.B. SHANKER: SADHANA ACCORDING TO THE GITA.

When the 'Chitta has' made sufficient advance towards self-purification, it begins to dwell upon the 'Sadhaka' or the spiritual aspirant that, while all living beings are and remain individual units, still each forms a part of 'Visva-Virat', the Great Universal Whole. That being so, the understanding grows upon him that all living beings are deeply interrelated and therefore interdependent, that is to say,

(continued from the previous page) dependent upon one, another for mutual support. At this stage the 'Sadhaka' realizes that the spirit of selfishness is opposed to the divine Purpose. He feels, therefore, impelled to enter on a career of activity directly intended to promote the world's good.

ABHYSAYOGA: Control of the mind is only possible when the mind and the mind-plane or 'Chitta' have undergone a radical process of purification by way of 'Karma-Yoga'. The main reason why so many persons fail in spite of great efforts to control their minds is that they did not have their 'Chitta' purified in the first instance by undergoing a course of 'Karma-Yoga.' Indeed, the chief means of gaining control over the mind are 'Abhyasa' (repeated efforts) and the cultivation of 'Viragya', which is the spirit of non-attachment to and renunciation of the fruits of action done by oneself (Gita VI. 35). Several external modes of 'Abhyasa' adopted for effecting mind-control have been discussed in this connection. Among them are the following two, namely, 'Panorama' or the regulation of out-going and incoming breaths, ('Gita' IV. 29) and 'Laksyayoga' or looking fixedly at the tip of the nose on any such other spot ('Gita' VI. 13.) But the more excellent way to gain control over the mind would be to pursue the following course. First, the impulses born of 'Kama' (i.e. selfish or personal desires) should be abandoned. Then the centrifugal or outward-going tendencies of the senses have to be turned inwards.



(continued from the previous page) After this the flow of thoughts emanating from the 'Chitta' or mind-plane shall have to be held in check by the restraining power of 'Buddhi' or the Higher discriminating Reason. The next step would be to make the 'Chitta' rest in the 'Jivatma', i.e. the individual soul which abides in the 'Karana-Sarira' (the finest causal vehicle), but in such a way that no thought should arise (through the working of the 'Chitta')—vide 'Gita' VI. 24-25. Therefore whenever the unsteady 'Chitta' is found to wander away from the 'Jivatma' (individual self) as the centre, it has to be brought back and made to rest again in the 'Jivatma'.

Such repeated efforts to attain the one-pointedness or fixedness of the 'Chitta' constitute 'Abhyasa' truly so called. But the supreme form of 'Abhyasa' consists in the ability to fix the 'Chitta' not on the 'Jivatma' but on Bahagavan Himself instead. (VI. 14.) For, of all those who practice 'yoga', the highest ones are they who having surrendered their inmost soul to Bagavan, worship Him with devotion. The devotee who practises such soul-surrendering 'Abhyasa' experiences the feeling of being at one with all created beings. In that way having come to realize as his own the sorrows and sufferings of others, he sets about trying to remove them by such means as are open to him (VI. 29-32.). When the 'Chitta' has achieved some sort of fixity or concentration through the practice of 'Panorama', 'Laksyayoga' and the like, one may come to acquire some little wonderful (psychic) powers. The acquisition of such powers, however, does not constitute true 'Adhyamitika' (spiritual) 'Yoga'.

## WAR AND SELF-DETERMINATION.

by Sri Aurobindo Ghose (1922 O/P)

1. The destiny of the race in this age of crisis and revolution will depend much more on the spirit of which we are than on the machinery we shall use.

2. Great hopes are abroad, high and large ideals fill the view, enormous forces are in the field. It is one of those vast critical moments in the life of the race when all is pressing towards change and reconstitution. The ideals of the future, especially the ideals of freedom, equality, commonalty, unity, are demanding to be brought out from their limited field in the spiritual life or the idealism of the few and to be given some beginning of a true soul of action and bodily shape in the life of the race. But banded against any such fulfilment there are powerful obstacles, and the greatest of them come not from outside but from within. For they are the old continued impulsions and obstinate recalcitrance of mankind's past nature, the almost total subjection of its normal mind to egoistic, vital and material interests and ambitions which make not for union but for strife and discord, the plausibilities of the practical reason which looks at the possibilities of the day and the morrow and shuts its eyes to the consequences of the day after, the habits of pretence and fiction which impel men and nations to pursue and forward their own interest under the camouflage of a specious idealism, a habit made up only partly of the deplomatic hypocrisy of politicians, but much more of a general half voluntary self-deception, and, finally, the inrush of blinder unsatisfied forces and crude imperfect idealisms—of such is the creed of Bolshevism—to take advantage of the unrest and dissatisfaction prevalent in such

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(continued from the previous page) times and lay hold for a while on the life of mankind. It is these things which we see dominant around us and not in the least degree any effort to be of the right spirit and evolve from it the right method.

3. If the spirit of the things we profess is absent or falsified, no method or machinery can turn them out for us or deliver the promised goods.

4. The elimination of war is one of the cherished ideals and expectations of the age. But what lies at the root of this desire? A greater unity of heart, sympathy, understanding between men and nations, a settled will to get rid of national hatreds, greeds, ambitions, all the fertile seeds of success will surely crown our efforts. But of this deeper thing there may be something in sentiment, but there is still very little in action and dominant motive. For the masses of men the idea is rather to labour and produce and amass at ease and in security without the disturbance of war; for the statesmen and governing classes the idea is to have peace and security for the maintenance of past acquisitions and an untroubled domination and exploitation of the world by the great highly organised imperial and industrial nations without the perturbing appearance of new unsatisfied hungers and the peril of violent unrests, revolts, revolutions. War, it was hoped at one time, would eliminate itself by becoming impossible, but that delightfully easy solution no longer commands credit.

5. War and violent revolution can be eliminated, if we will, though not without immense difficulty, but on the condition that we get rid of the inner causes of war and the constantly accumulating karma of successful injustice of which violent revolutions are the natural reactions. Otherwise,

(continued from the previous page) there can be only at best a fallacious period of artificial peace. What was in the past will be sown still in the present and continue to return on us in the future.

6. A universal Force or Law is there which not only gives us all the framework and conditions of our idea and effort, but evolves by them and by the law of these conditions out of the thing in being the thing that is to be. And this power deals with us not so much according to the devices of our reason, the truths or fictions of our intelligence, but much rather according to the truth of what man is and the real soul and meaning of what he does.

7. In this fateful examination it is not skill and cleverness, machinery and organisation which will ultimately prevail,—that was the faith which Germany professed, and we know how it ended,—but the truth and sincerity of our living. It is not impossible for man to realise his ideals so that he may move on to yet greater undreamed things, but on condition that he makes them totally an inner in order that they may become too an outer reality. The changes which this age of reconstruction portends will certainly come, but the gain they will bring to humanity depends on the spirit which governs us during the time of their execution.

8. It may readily be conceded to the opportunist, the practical man and all the minds that find a difficulty in looking beyond the circumstances of the past and present, that there are in very many instances great difficulties in the way of applying the principle immediately and in its full degree. But when in the light of a great revealing moment a principle of this kind has been recognised not only as an ideal but as a

(continued from the previous page) clear condition of the result at which we aim, it has to be accepted as a leading factor of the problem to be worked out, the difficulties sincerely considered and met and a way found by which without evasion or equivocation and without unnecessary delay it can be developed and given its proper place in the solution. But it is the very opposite method that has been adopted by the governments of the world, and admitted by its peoples. The natural result is that things are being worked out in the old way with a new name or at the most with some halting change and partial improvement of the method.

The botched constitution and limping action of the League of Nations is this result of this ancient manoeuvre. The League has been got into being by sacrificing the principles which governed the idea behind its inception. The one thing that has been gained is a formal, regularised and established instrument by which the governments of the leading nations can meet together habitually, consult, accommodate their interests, give some kind of consideration to the voice and the claim of the smaller free nations, try to administer with a common understanding certain common or conflicting interests, delay dangerous outbreaks and collisions or minimise them when they come, govern the life of the nations that are not free and not already subjects of the successful empires under the cover of a mandate instead of the rough and tumble chances of a scramble for markets, colonies and dependencies.

9. For these ideals stand and they represent the greater aims of the spirit in man which through all the denials, obstacles and imperfections of his present incomplete nature knows always the perfection to-wards

(continued from the previous page) which it moves and the greatness of which it is capable.

10. It will seize even on these things and create out of their evil its greater inevitable good. At present it may seem only an idea and a word unable to become a living reality, but it is the Idea and the Word expressing what was concealed in the Spirit which preside over creation.

11. The progress of humanity proceeds by a series of imaginations which the Will in the race turns into accomplished facts and a train of illusions which contain each of them an inevitable truth. The truth is there in the secret Will and Knowledge that are conducting our affairs for us and it reflects itself in the soul of mankind; the illusion is in the shape we give to that reflection, the veil of arbitrary fixations of time, place and circumstance which that deceptive organ of knowledge, the human intellect, weaves over the face of the Truth. Human imaginations are often fulfilled to the letter; our illusions on the contrary find the truth behind them realised most unexpectedly, at a time, in ways, under circumstances far other than those we had fixed for them.

12. Each new idea religious or social which takes possession of the epoch and seizes on large masses of men, is in turn to be the instrument of these high realisations; each in turn betrays the hope which gave it its force to conquer. And the reason is plain enough to whosoever chooses to see; it is that no change of ideas or of the intellectual outlook upon life, no belief in God or Avatar or Prophet, no victorious science or liberating philosophy, no social scheme or system, no sort of machinery internal or external can really bring about the great desire implanted in the race,

(continued from the previous page) true though that desire is in itself and the index of the goal to which we are being led. Because man is himself not a machine nor a device, but a being and a most complex one at that, therefore he cannot be saved by machinery; only by an entire change which shall effect all the members of his being, can he be liberated from his discords and imperfections.

13. The first form taken by this new gospel was the expectation and the prophecy that the extension of commerce would be the extinction of war. Commercialism was the natural enemy of militarism and would drive it from the face of the earth.

14. Actually this very reign of commercialism, this increase of production and interchange, this desire for commodities and markets and this piling up of a huge burden of unnecessary necessities has been the cause of half the wars that have since afflicted the human race.

15. So long as war does not become psychologically impossible, it will remain or, if banished for a while, return. War itself, it is hoped, will end war; the expense, the horror, the butchery, the disturbance of tranquil life, the whole confused sanguinary madness of the thing has reached or will reach such colossal proportions that the human race will fling the monstrosity behind it in weariness and disgust. But weariness and disgust, horror and pity, even the opening of the eyes to reason by the practical facts of the waste of human life and energy and the harm and extravagance are not permanent factors; they last only while the lesson is fresh. Afterwards, there is forgetfulness; human nature recuperates itself and recovers the instincts that were temporarily dominated. A long peace,

(continued from the previous page) even a certain organisation of peace, may conceivably result, but so long as the heart of man remains what it is, the peace will come to an end; the organisation will break down under the stress of human passions. War is no longer, perhaps, a biological necessity, but it is still a psychological necessity; what is within us, must manifest itself outside.

Meanwhile it is well that every false hope and confident prediction should be answered as soon as may well be by the irony of the gods; for only so can we be driven to the perception of the real remedy. Only when man has developed not merely a fellow-feeling with all men, but a dominant sense of unity and commonalty, only when he is aware of them not merely as brothers,—that is a fragile bond,—but as parts of himself, only when he has learned to live, not in his separate personal and communal ego-sense, but in a large universal consciousness, can the phenomenon of war, with whatever weapons, pass out of his life without the possibility of return. Meanwhile that he should struggle even by illusions towards that end, is an excellent sign; for it shows that the truth behind the illusion is pressing towards the hour when it may become manifest as reality.

16. For this is certain that nothing we form and no outward system we create can last beyond its appointed or else its possible time. As this great materialistic civilisation of Europe to which the high glowing dawn of the Renaissance gave its brilliant birth and the dry brazen afternoon of nineteenth-century rationalism its hard maturity, is passing away and the bosom of earth and the soul of man heave a sigh of relief at its going, so whatever new civilisation we construct



(continued from the previous page) after this evening of the cycle, yuga-sandhya, on which we are entering, – for those are surely mistaken who think it is already the true dawn, – will also live its time and collapse fiercely or decay dully, – unless indeed there is that eternal Spirit in things and he should have found in its keynote the first sounds of the strain of his real harmony, in which case it may be the first of an ascending series of changes to the creation of a greater humanity.

17. This intuition of a greater Power than our apparent selves in the workings of the world is now growing upon the race and the vast sense of an unaccomplished aim in the urge of life is driving it to an unprecedented effort of human thought and energy. In such a moment even the hugest calamities cannot exhaust the life or discourage its impetus, but rather impel it to a new elan of endeavour; for the flames of thought rise higher than the flames of the conflagration that destroys and see in it a meaning and the promise of a new creation. In the destruction that has been effected, in the void that has been left, the mind sees only more room for hope to grow and a wide space that the Spirit who builds in Time has cleared for his new structure. For who that has eyes at all to see cannot see this, that in what has happened, immense Powers have been at work which nourish a vaster world-purpose than the egoistic mind of individual or nation could mete with their yard-measure of narrow personal idea or communal interest and for which the motives and passions of governments and peoples were only tools or opportunities?

18. Yet to convict that civilisation of error and prepare another era of humanity was the intention of the Force that has

(continued from the previous page) given them victory, its voice echoed confusedly in their thought and growing clearer in the minds of those who entered later with a deliberate and conscious will into the struggle.

19. Even if a short-sighted sagacity could bring this about for a time by a combined effort of successful and organised egoisms making terms with the powerful Idea-forces that are abroad as the messengers of the Time-Spirit, still it would be only an artificial check leading to a new upheaval in the not distant future. A liquidation of the old bankrupt materialistic economism which will enable it to set up business again under a new name with a reserve capital and a clean ledger, will be a futile attempt to cheat destiny.

20. When we try to build our outer life in obedience to our ego, our interests, our passions or our vital needs only or else in a form of our vital needs served and enlarged by our intellect, but not enlightened with a greater spiritual meaning, we are living within the law of the first cosmic formulation.

21. The Master of the evolution, the Lord of Karma, the King of justice and judgment, who is easily placated with sacrifice and effort, for even to the Asura and Rakshasa, the Titan and the giant he gives the fruit of their tapasya, but who is swift also to wrath and every time that man offends against the law, even though it be in ignorance, or stands stiff in his ego against the urge of the evolution or provokes the rebound of Karma, he strikes without mercy.

22. If the measures of our ideal are false or if we cast into the balance the unjust weight of our egoism and hypocrisy and self-deceiving or if we misuse the truth

(continued from the previous page) for our narrower ends, if we turn it into a lie or a convention or an outward machinery without the living soul of the truth in it, then we must pay a heavy reckoning.

23. Vain will be the mechanical construction of unity, if unity is not in the heart of the race and if it be made only a means for safeguarding and organising our interests; the result will then be only, as it was in the immediate past, a fiercer strife and new outbreaks of revolution and anarchy. No paltering mechanisms which have the appearance but not the truth of freedom, will help us; the new structure, however imposing, will only become another prison and compel a fresh struggle for liberation. The one safety for man lies in learning to live from within outward, not depending on institutions and machinery to perfect him, but out of his growing inner perfection availing to shape a more perfect form and frame of life; for by this inwardness we shall best be able both to see the truth of the high things which we now only speak with our lips and form into outward intellectual constructions, and to apply their truth sincerely to all our outward living.

24. A New phrase has recently been cast out from the blood-stained yeast of war into the shifty language of politics, — that strange language full of Maya and falsities, of self-illusion and deliberate delusion of others, which almost immediately turns all true and vivid phrases into a jargon, so that men may fight in a cloud of words without any clear sense of the thing they are battling for, — it is the luminous description of liberty as the just power, the freely exercised right of self-determination. The word is in itself a happy discovery, a thought-sign of real

(continued from the previous page) usefulness. For it helps to make definite and manageable what was apt till now to be splendidly vague and nebulous. Its invention is a sign at once of a growing clarity of conception about this great good which man has been striving to achieve for himself through the centuries, as yet without any satisfying success to boast of anywhere, and of the increasing subjectivity of our ideas about life. This clarity and this subjectivity must indeed go together; for we can only get good hold of the right end of the great ideas which should govern our ways of living when we begin to understand that their healthful process is from within outward, and that the opposite method, the mechanical, ends always by turning living realities into formal conventions. No doubt, to man the animal the mechanical alone seems to be real; but to man the soul, man the thinker through whom we arrive at our inner manhood, only that is true which he can feel as a truth within him and feel without as his external self-expression. All else is a deceptive charlatanry, an acceptance for realities, which are so many devices to keep him in bondage.

25. The liberty of one, immediately it begins to act, knocks up fatally against the liberty of another; the free chaos of collisions. That was at one time glorified under the name of the competitive system, and dissatisfaction with its results has led to the opposite idea of State socialism, which supposes that the negation of individual liberty in the collective being of the State can be made to amount by some mechanical process to a positive sum of liberty nicely distributable to all in a carefully guarded equality. The individual gives up his freedom of

(continued from the previous page) action and possession to the State which in return doles out to him a regulated liberty, let us say, a sufficient elbow-room so parcelled out that he shall not at all butt into the ribs of his neighbour. It is admirable in theory, logically quite unexceptionable, but in practice, one suspects, it would amount to a very oppressive, because a very mechanical slavery of the individual to the community, or rather to something indefinite that calls itself the community.

26. These anomalies,—anomalies of many kinds are inseparable from the mechanical method,—are a sign that the real meaning of liberty has not yet been understood. Nevertheless the aspiration and the effort itself towards the realisation of a great idea cannot fail to bear some fruit, and modern liberty and democracy, however imperfect and relative, have had this result that for the communities which have followed them, they have removed the pressure of the more obvious, outward and aggressive forms of oppression and domination which were inherent in the systems of the past. They have made life a little more tolerable for the mass, and if they have not yet made life free, they have at least given more liberty to thought and to the effort to embody a freer thought in a more adequate form of life. This larger space for the thought in man and its workings was the necessary condition for a growing clarity which must enlighten in the end the crude conceptions with which the race has started and refine the crude methods and forms in which it has embodied them. The attempt to govern life by an increasing light of thought rather than allow the rough and imperfect actualities of life to govern and to limit the mind is a distinct

(continued from the previous page) sign of advance in human progress. But the true turning-point will come with the farther step which initiates the attempt to govern life by that of which thought itself is only a sign and an instrument, the soul, the inner being, and to make our ways of living a freer opportunity for the growing height and breadth of its need of self-fulfilment.

27. The first danger to the principle of self-determination, as to all others, is that it may be interpreted, like most of the ideals of our human existence in the past, in the light of the ego, its interests and its will towards self-satisfaction. So interpreted it will carry us no farther than before; we shall arrive at a point where our principle is brought up short, fails us, turns into a false or a half-true assertion of the mind and a convention of form which covers realities that are quite the opposite of itself.

For the ego has inalienably the instinct of a double self-assertion, its self-assertion against other egos; in all its expansion it is impelled to subordinate their need to its own, to use them for its own purpose and for that purpose to establish some kind of control or domination or property in what it uses, whether by force or by dexterity, openly or covertly, by absorption or by some skilful turn of exploitation. Human lives cannot run upon free parallels; for they are compelled by Nature continually to meet, impinge on each other, intermix, and in the ego life that means always a clash. The first idea of our reason suggests that our human relations may be subjected to a mechanical accommodation of interests which will get rid of the clash and the strife; but this can only be done up to a certain point: at best

(continued from the previous page) we diminish some of the violence and crude obviousness of the clashing and the friction and give them a more subtle and less grossly perceptible form. Within that subtler form the principle of strife and exploitation continues; for always the egoistic instinct must be to use the accommodations to which it is obliged or induced to assent, as far as possible for its own advantage, and it is only limited in this impulse by the limits of its strength and capacity, by the sense of expediency and consequence, by the perception of some necessity for respecting other egoisms in order that its own egoisms too may be respected. But these considerations can only tone down or hedge in the desire of a gross or a subtle domination and exploitation of others; they do not abrogate it.

The human mind has resorted to ethics as a corrective; but the first laws of ethical conduct also succeed at best in checking only the egoistic rule of life and do not overcome it. Therefore the ethical idea has pushed itself forward in-to the other and opposite principle of altruism. The main general results have been a clearer perception of collective egoisms and their claim on the individual egoism and, secondly, a quite uncertain and indefinable mixture, strife and balancing of egoistic and altruistic motive in our conduct.

28. But even a sincere altruism hides with-in itself the ego, and to be able to discover the amount of it hidden up in our most benevolent or even self-sacrificing actions is the acid test of sincere self-introspection, nor can anyone really quite know himself who has not made ruthlessly this often painful analysis. It could not

(continued from the previous page) be otherwise; for the law of life cannot be self-immolation; self-sacrifice can only be a step in self-fulfilment.

29. The whole question is whether this shall be done on the lower basis of the ego attended by strife, friction and collision with whatever checks and controls, or whether it cannot be done by a higher law of our being which shall discover a means of reconciliation, free reciprocity and unity.

30. It signifies in fact the discovery of an inner and larger self other than the mere ego, in which our individual self-fulfilment no longer separates us from others but at each step of our growth calls for an increasing unity.

31. The moment we sincerely accept this idea, we have to travel altogether away from the old notion of the right of property of man in man which still lurks in the human mind where it does not possess it. The trail of this notion is all over our past, the right of property of the father over the child, of the man over the woman, of the ruler or the ruling class or power over the ruled, of the State over the individual. The child was in the ancient patriarchal idea the live property of the father.

32. He had the right to make of him what he willed, and not what the being of the child really was within, to train and shape and cut him according to the parental ideas and not rear him according to his own nature's deepest needs, to bind him to the paternal career or the career chosen by the parent and not that to which his nature and capacity and inclination pointed, to fix for him all the critical turning-points of his life even after he had reached maturity. In education the



(continued from the previous page) child was regarded not as a soul meant to grow, but as brute psychological stuff to be shaped into a fixed mould by the teacher. We have travelled to another conception of the child as a soul with a being, a nature and capacities of his own who must be helped to find them, to find himself, to grow into their maturity, into a fulness of physical and vital energy and the utmost breadth, depth, and height of his emotional, his intellectual and his spiritual being. So too the subjection, of woman, was once an axiom of social life and has only in recent times been effectively challenged. So strong was or had become the instinct of this domination in the male man animal, that even religion and philosophy have had to sanction it, very much in that formula in which Milton expresses the height of masculine egoism, "He for God only, she for God in him," —if not actually indeed for him in the place of God. This idea too is crumbling into the dust, though its remnants still cling to life by many strong tentacles of old legislation, continued instinct, persistence of traditional ideas; the fiat has gone out against it in the claim of woman to be regarded, she too, as a free individual being. The right of property of the rulers in the ruled has perished by the advance of liberty and democracy; in the form of national imperialism it still indeed persists, though more now by commercial greed than by the instinct of political domination; intellectually this form too of possessional egoism has received its death-blow, vitally it still endures. The right of property of the State in the individual which threatened to take the place of all these, has now had its real spiritual consequence thrown into relief

(continued from the previous page) by the lurid light of the war, and we may hope that its menace to human liberty will be diminished by this clearer knowledge.

33. Our present existence is at the most a growth towards it and therefore an imperfection, and its chief imperfection is the individual's egoistic idea of self which reappears enlarged in the collective egoism. Therefore an egoistic self-determination or a modified individualism, is not the true solution; if that were all, we could never get beyond a balance and, in progress, a zigzag of conflict and accommodation. The ego is not the true circle of the self; the law of mutuality which meets it at every turn and which it misuses, arises from the truth that there is a secret unity between our self and the self of others and therefore between our own lives and the lives of others.

34. Ancient tradition believed in a golden age of mankind which lay in the splendid infancy of a primeval past; it looked back to some type or symbol of original perfection.

35. This tradition was once so universal that one might almost be tempted to see in it the race memory of some golden and splendid realisation, not perhaps a miraculous divine beginning, but some past spiral eusp and epex, some topmost gloriously mounting arc of the cycles, — if there were not the equal chance of its being no more than a heightened example of that very common ideally retrospective tendency in the human mind which glorifies the past out of all prospective or proportion, blots out its shadows and sees it in some haze or deceiving light against the dark immediate shadow of the present, or else a projection from his sense of the something divine, pure and perfect within him from which he has fallen, placed by symbolic legend not in the eternal

(continued from the previous page) but in time, not inwardly in his spiritual being, but outwardly in his obscure existence on this crude and transient crust of Earth. What concerns us more is that we find often associated with this memory or this back-ward looking tradition of a coming back to us of that golden perfection.

36. These things modern man with his scientific and secularised mentality finds it difficult to believe in unless he has first theosophised or mysticised himself into a fine freedom from the positive scientific intelligence.

37. But to recompense us for our loss it has given us instead a more practicable, persistent and immediate vision of modern progress and the future hoped of a rational and mechanically perfectible society: that is the one real religion still left, the new Jerusalem of the modern creed of a positivist sociology.

38. The Asiatic mind is indeed still incurably prone to the older type of imagination which took and still takes so many inspiring forms, second coming of Christ, City of God, the Divine Family, advent of Messiah, Mahdi or Avatar,—but whatever the variety of the form, the essence is the same, a religious or spiritual idealisation of a possible future humanity. The European temperament—and we are all trying to become for the moment, superficially at least, white, brown, yellow or black Europeans,—demands something more familiarly terrestrial and tangible, a secular, social, political dream of evolving humanity, a perfect democracy, socialism, communism, anarchism. But whichever line we take and whether it be truth or illusion, the thing behind is the same and would seem to be a necessity of our human mind and will\_to action.

(continued from the previous page) We cannot do without some kind of futurist idealism. Something we must labour to build individually and collectively out of ourselves and our life.

39. In the absence then of any immediate practicability of that higher and profounder dream of a spiritually united and perfected humanity, the dream of social and political meliorism may be accepted as the strongest available incentive to keep humanity going forward. It is better that it should have the ideal of a saving machinery than that it should have no ideal at all, no figure of a larger, better and sweeter life.

40. One may be disposed to ask, what of the spirit and soul of man, the greatness of the inner perfection which can alone support and give security and some kind of psychological reality to even the most ideal arrangement of his outer life,—how far that has gone or is likely to go in the near future, or what means or opportunities the new order proposes to offer for its growth and satisfaction. But this is no doubt too esoteric a way of looking at things. The practical western mind does not trouble itself over much with these subtleties; it prefers, and rightly enough, since to get something done seems to be the chief actual business of man in life, to hasten to the matter in hand and realise something useful, visible and tangible, good enough for a practical beginning or step forward. It believes besides in the omnipotence of law and institution to make the life of man conformable to his intellectual or spiritual ideals; it is satisfied if it can write down and find sanctions for a good and convenient system of laws, a compact or constitution, set up the mechanical

(continued from the previous page) means for the enforcement of its idea, build into effective form a workable institution.

41. The constitution of the League must provide a trustworthy means for the solution of all difficult, delicate and embarrassing questions which may hereafter endanger the infant and precarious framework of international society, and for that purpose it must establish a permanent, a central and a strong authority which all nations can readily recognise and accept as a natural head and faithful dynamic expression of the corporate being of mankind. These, one would think, are not at all nebulous, fanciful or too idealistic demands, but the practical necessities of any system of yet loose unification such as now is contemplated, conditions it must from the first and increasingly satisfy if it is to survive the enormous difficulties of an enterprise which, as it proceeds, will have to work out of being most of the natural egoistic instincts and rooted past habits of the international mentality of the race.

42. It has been precipitated into actual and immediate being by the determination of an eminent idealistic statesman with the modified and in some cases unwilling assent of others who shared only partially or not at all his idealism.

43. But in present fact the large and complete ideal with which he began his work, has been so impinged upon by the necessities of national passions, ambition, self-interest and by pressure of the force of circumstances—still in spite of all idealism the chief determining factors of life,—that it is difficult to put one's hand on any thing in the concrete arrangement formulated any say without doubt or qualm that here is the very embodiment

(continued from the previous page) of the principles in whose name the great war was fought and won. This is not surprising, nor should it be disappointing except to those who trusted more to their hopes than to experience.

44. An effective League of Nations must draw into itself all the existing nations of mankind; for any considerable omission or exclusion will bring in almost inevitably an element of future danger, of possible disagreements and collisions, perhaps of a rival grouping with jealousies which must lead to another and more colossal catastrophe.

45. But the constitution of this Council and the conditions under which the variously circumstanced nations are admitted into or brought under it, have a still more baffling appearance. They do not at all correspond with the democratic idealism of the human mind of to-day but rather strike one as a structure of almost mediaeval irregularity, complexity, incoherent construction, a well-nigh feudal political building with some formal concessions on its ground floor to the modern canon of liberty and equality. A unification of mankind may proceed very much on the same lines as past unifications of smaller peoples into nations or empires. It might have been brought about by the military force or the political influence of some powerful king-state preponderant by land and sea, — pampotent par terre et mer, as Nostradamus prophetically described the British Empire, — not necessarily despotic and absolute but easily first among equals; and that I suppose is what would have happened if Germany had come up top dog in the struggle instead of a very much mutilated and flattened undermost. Nor is it at all

(continued from the previous page) certain that something of the sort will not eventually come about if the present attempt or crude sketch of a system should come to grief; but for the moment this contingency has been prevented or at least postponed.

46. What in principle is this system but a novel, an improved, an enlarged and regularised edition of the Concert of Powers—liberalised a little in form because buttressed by a democratic general assembly which may, indeed, as circumstances develop and conditions change, become something, but may equally remain a dignified or undignified cypher,—but still in essence another and firmer Avatar of that old loose and dubious body. Even something of that historic device, the balance of power, though now much changed, shifted, disjointed and perilously lopsided, still remains subtly concealed in this form of a novel order. And that element is likely to pronounce itself later on; for where there is no impersonal governing principle and no clear original structure in the international body, its motions must be determined by a balance of interests, and the balance of interests can only be kept reasonably steady by carefully preserving an established balance of power, That was the justification of the old armed order; it is likely to be a necessity of this new system for regulating chaos.

This creation is a realistic practical construction with a very minimum concession to the new idealism, erected by statesmen who have been concerned to legalise the actual facts and organise the actual forces which have emerged from the world-war.

47. The idealist may find much to object against the perpetuation and hardening of the unideal existent fact on which the system of the league is founded, but undoubtedly that system has a good ideal to say for itself, can urge very urgent considerations from the point of view of practical possibility. One indispensable condition of its success is a solid central authority, strong and permanent, capable of enforcing its decisions, and it must be an organ which all nations can accept as the natural head and faithful dynamic expression of the corporate being mankind. As far as is at all practicable at the moment, here is, it may be said, just such an authority. The international body of mankind is still an amorphous mass, its constituent peoples unaccustomed to act together, heterogeneous by virtue of their various degrees of development, organised power, experience, civilisation: a free general assembly, a parliament of the world, an equal federation of mankind, is out of the question; even an equal federation of free and civilised peoples is likely to be an incoherent and futile body incapable of effective corporate action. What is to enforce and give practically to the general needs and desires if not the power influence authority and, where need is, the strong arm of the great nations and empires acting in concert but with a due regard for the common interests and general voice?

48. In brief, the whole international condition of the world is a chaos that has to be brought into order and shape, and that is a work which cannot be done by an idyllic idealism or an abstract perfection of principles which are not in correspondence with the actualities of things and, if prematurely applied, are likely to bring in



(continued from the previous page) a worse confusion, but can only be accomplished by a strong and capable organised Force which will take things as they stand, impose a new system of law and order on this chaos, some firm however imperfect initial framework, and watch over its development with a strict eye on the practical possibilities of progress. On that safe and firm basis a slow but sure and deliberate advance can be made towards a future better law and ideal order. There is another side to the question, but let us suppress it for the moment and give full value and weight to these considerations.

But all the more indispensable does it then become that the principles of the progress to be made shall be recognised from the beginning in the law and constitution of the league, or at least indicated in such a way and so impressed on its system as to ensure that on those lines or towards the fulfilment of those principles its action should proceed and not be diverted to other, baser, reactionary or obstructive uses. The declaration of general principles and their embodiments and safeguards in the democratic constitutions promulgated in the eighteenth century were no barren ideologists' formularies,—any more than the affirmation of constitutional principles in earlier documents like the Magna Charta,—but laid down the basis on which government and progress must proceed in the new-born order of the world and were at once a signpost and an effective moral guarantee for the assured march of Democracy. We look in vain in the constitution of the league for any such great guiding principles.

49. There is here no hint of any charter of the international rights and duties of the peoples in a new order making at once for liberty and union.

50. A famous pronouncement during the war had denounced the theory of trusteeship, that cloak which can cover with so noble a grace the hard reality of domination and exploitation,—things now too gross in their nakedness to be presented undraped to the squeamish moral sense of a modern humanity.

51. The idealism of the founder has so far triumphed as to get some limited form of a League of Nations admitted and put into shape, but at every other point the idealist and diplomat is over this whole new modern machine,—of the mere practical man with his short sight and his rough and ready methods. It is a leaky and ill-balanced ship launched on waters of tempest and chaos without a chart or compass or sailing instructions.

52. A number of new democracies, vigorous and intellectual peoples, born to a new life which should have been one of hope and good will to the coming order, will be there inevitably as a source of revolt and disorder, eager to support any change which will remove their burdens, gratify resentment and heal their festering wounds. They may be held down, kept weak and maimed, even though one of them is laborious, skilful, organised Germany, but that will mean a weakness and an ill-balanced in the new order itself.

53. only in a legalised system of equal democracies can there be some true chance of the cessation of these jealousies, enmities, recurrent struggles. Otherwise war will break out again or in some other form the old battle continue. An unequal balance can never be a security for a steady and peaceful world-system.

Pass, if this were the only peril of the newly inaugurated system. But this

(continued from the previous page) league seems also to stand for a perpetuation of a new status quo to be arrived at by the peace which is being made its foundation. The great powers, it would seem, have arrived at a compact to secure their dominations and holdings against any future menace of diminution. This arrangement is of the nature at once of a balance of power --but with all the dangers of an unequal balance,--and of an attempt to perpetuate for ever certain at present preponderating influences and established greatnesses. That attempt is against all the teaching of history and all the perennial movements of Nature; the league which stands committed to it is committed to a jealously guarded insecurity and the preservation of an unstable equilibrium.

54. None of these dangers and difficulties are as yet formidable in their immediate incidence, but there is another problem of a pressing, immediate insistency and menace which touches with its close foreshadowing finger the very life of any new international system and that is the approaching struggle for supremacy between capital and labour. This is a far other matter than the clash of conflicting imperialisms in the broad space or the wrangle of quarrelsome nationalisms snarling at each other's heels or tearing each other in the narrower ways of the Earth for those are questions at most of division of power, territory and economic opportunity on the present basis of society, but this means a questioning of that basis and a shaking of the very foundations of the European world order. This League is a league of governments, and all these governments are bourgeois monarchies or republics, instruments of a capitalistic system assailed by the tides of socialism.

(continued from the previous page) Their policy is to compromise, to concede in detail, but to prolong their own principle so that they may survive and capitalism be still the dominant power of a new mixed semi-socialistic order, very much as the governments which formed the Holy Alliance sought to save the dominance of the old idea of aristocratic monarchy by a compromise with the growing spirit of democracy. What they offer is better and more human conditions for the labourer, even a certain association in the government of the society, but still a second and not a primary place in the scale. This was indeed all to which Labour itself formerly aspired, and it is all to which the rear of its army still looks forward, but it is already ceasing to be the significance of the Labour movement; a new idea has arisen, the dominance, the rule of labour, and it has already formulated itself and captured a great portion of the forces of socialism. It has even established for a while in Russia a new kind of government, a dictatorship of the proletariat, which aspires to effect a rapid transition to another order of society.

Against this novel idea and its force the existing governments are compelled by the very principle of their being to declare war and to struggle against its coming with all the strength at their disposal and strive to mobilise against it whatever faith in existing things still remains in the mind of the peoples. The old order has still no doubt strength enough to crush out of existence, if it wills, the form which this coming of Demogorgon has already taken and to make a more or less speedy end of Russian Bolshevism. The Bolshevik system, isolated in a single country, weakened by its own

(continued from the previous page) initial crudities and revolutionary violences, struggling fiercely against impracticable odds, may well be annihilated; but the thing which is behind Bolshevism and has given it its unexpected virility and vitality, cannot be so easily conjured or pressed out of being. That thing is the transference or the basis of society from wealth to labour, from the power of money to the simple power of the man and his work, and that cannot be stopped or prevented—though it may be for a time put off,—not because labour any more than wealth is the true basis of society, but because this is the logical and inevitable outcome of the whole evolution of European society. The rule of the warrior and aristocrat, the Kshatriya, founded upon power has given place to the rule of the Vaishyas, the professional and industrial classes, founded upon wealth and legalism, and that again must yield to the rule of the Sudra, the proletariat, founded upon work and association. This change like the others cannot be accomplished without much strife and upheaval and there is every sign that its course will be attended with the shattering violence of revolution.

It is proposed indeed to the new force that it shall work itself out calmly, slowly, peacefully by the recognised means of Parliamentarism; but Parliamentarism is passing through a phase of considerable discredit, and a doubt has arisen in the minds of the workers whether it is at all a right of possible means for their object and whether by a reliance upon it they will not be playing into the hands of their opponents: for Parliament is actually a great machine of the propertied classes and even the Parliamentary socialist tends easily to become a semi disguised

(continued from the previous page) or a half and half bourgeois. The new order of society would seem to demand the institution of a new system of government. If then a new order of society is bound to come with its inevitable reversal of existing conditions, and still more if it comes by a revolutionary struggle, how will a system of a League of Nations based upon existing conditions, a League not really of nations but of governments, and of governments committed to the maintenance of the old order and using their closer association as a means for combating the new idea which is hostile to their own form of existence, be likely to fare in this earth-shaking or this tornado? It is more likely to disappear than to undergo a gentle transformation, and if it disappears, another system of international comity may replace it, but it will not be a League of Nations.

55. Even the national society has not been able after so long a time and so much experience to eliminate in its own body the disease of strife between its members, class war, bitter hostility of interests and ideas breaking out at times into bloody clashes, civil wars, sanguinary revolutions or disastrous, grimly obstinate and ruthless economical struggles which are the preparers of an eventual physical conflict. And the reason is not far to seek. Law for all its ermine of pomp and solemn bewigged pretension of dignity was in its origin nothing but the law of the stronger and the more skilful and successful who imposed their rule on the acquiescent or subjugated rest of the people. It was the decrees of the dominant class which were imposed on the previous mass of existing customs and new-shaped them into

(continued from the previous page) the mould of the prevailing idea and interest.

56. Law was often in great measure a system of legalised oppression and exploitation and on its political side has had often enough plainly that stamp, though it has assumed always the solemn face of a sacrosanct order and government and justice.

The history of mankind has been very largely a long struggle to get unjust law changed into justice,—not a mystic justice of an imposed decree and rule “by law established” claiming to be right because it is established, but the intelligible justice of equality and equity. Much has been done, and so long as it is not established, there can be no sure end to civil strife and unrest and revolution. For the injustice of law can only be tolerated so long as there is either in those who suffer by it a torpid blindness or acquiescent submission or else, the desire of equity once awakened, a ready means to their hand of natural and peaceful rectification. And a particular unjust law may indeed be got altered with less of effort and difficulty, but if injustice or, let us say simply, absence of just equality and equity pervades a state of things, a system, then there must be grave trouble and there can be no real equilibrium and peace till it is amended. Thus in modern society strikes and lockouts are its form of civil war, disastrous enough to both sides, but still they are constantly resorted to and cannot be replaced by a better way, because there is no confidence in any possible legal award or “compulsory” arbitration which can be provided for under the existing conditions. The stronger side relies on the advantage which it enjoys under

(continued from the previous page) the established system the weaker feels that the legalised balance of the State exists by a law which still favours the capitalist interest and the domination of wealth and that at most it can get from this State only inadequate concessions which involve by their inadequacy more numerous struggles in the future. They cling to the strike as their natural weapon and one trustworthy resource. For that reason all ingeminations and exhortations to economical peace and brotherhood are a futile counsel- The only remedy is a better, more equal and more equitable system of society. And this is only a particular instance of a situation common enough in different forms under the present world-order.

57. The League of Nations has been established by victorious Force, claiming no doubt to be the force of victorious right and justice, but incapable by the vice of its birth of embodying the real non-combatant justice of an equal and impartial equity. Its decrees and acts are based on no ascertainable impersonal principle, but are mainly the decrees, the *sic volo, sic jubeo* of three or four mighty nations. Even if they happen to be just, they have this fatal vice that there is nothing to convince the mind of the losing parties or even the common kind that there is behind them any surety of a general and reliable equity, and as a matter of fact many of them have aroused very generally grave dissatisfaction and hostile criticism.

58. For it may mean to the suffering portions of mankind the legalisation and perpetuation of intolerable existing injustices for which there could have been a hope of more easy remedy and redress in the previous looser conditions. If



(continued from the previous page) this league of nations is to serve and not merely to dominate mankind, if it is to raise and free, as it claims and professes, and not to bind and depress humanity, it must be cast in another mould and animated by another spirit. This age is not like that in which the reign of law was established in individual nations; men are no longer inclined, as then they were, to submit to existing conditions in the idea that they are an inevitable dispensation of nature. The idea of equity, of equality, of common rights has been generalised in the mind of the race, and human society must move hence forward steadily towards its satisfaction on peril of constant unrest and a rising gradation of catastrophe.

That means that the whole spirit and system of the league will have to be remodelled, the initial mistakes of its composition rectified and the defects inherent in its origin got rid of, before it can be brought into real consonance with the nobler hopes or even the pressing needs of the human race.

59. A true principle of self-determination is not at all incompatible with international unity and mutual obligation, the two are rather indispensable complements, even as individual liberty in its right sense of a just and sufficient room for healthy self-development and self-determination is not at all incompatible with unity of spirit and mutual obligation between man and man. How to develop it out of present conditions, antipathies, ambitions, grievances, national lusts, jealousies, egoisms is indeed a problem, but it is a problem which will have to be attended to to-day or to-morrow on peril of worse things.

(continued from the previous page) To say that these developments are impossible is to say that a league of nations in the real sense as opposed to a league of some nations for their common benefit, a dominant alliance is an impossibility. In that case the present institution called by that imposing name can only be an enlarged and more machinised edition of the old Concert or a latterday Holy Alliance of the governments and will sooner or later go the way of its predecessors. If that is so, then the sooner we recognise it, the better for all concerned; there will be less of false hopes and misdirected energies with their burden of disappointment, unrest, irritation and perilous reaction. To go on upon the present lines is to lead straight towards another and greater catastrophe.

To insist on these things is not to discourage unduly the spirit of hope which humanity needs for its progress; it is necessary in order that hope may not nourish itself on illusion and turn towards misdirecting paths, but may rather see clearly the right conditions of its fulfilment and fix its energy on their realisation. It is a comfortable but a dangerous thing to trust with a facile faith that a bad system will automatically develop into a good thing or that some easy change is bound to come which will make for salvation, as for instance that Europe will evolve true democracy and that the League of Nations, now so imperfectly established, will be made perfect by its better spirit. The usual result of this temper of sanguine acceptance or toleration is that the expected better state

(continued from the previous page) makes indeed some ameliorations when it comes, but takes into it too a legacy of the past, much of its obscure spirit and a goodly inheritance of its evils, while it adds to the burden new errors of its own making. Certainly, the thing which was behind this new formation, this league of governments, is bound in some way or other to come; for I take it that a closer system of international life is sooner or later inevitable because it is a necessary outcome of modern conditions, of the now much closer relations and interactions of the life of the human race, and the only alternative is increasing trouble, disorder and ultimate chaos. But this inevitable development may take according to the way and principle we follow, a better or a worse turn. It may come in the form of a mechanical and oppressive system as false and defective as the industrial civilization of Europe which in its inflated and monstrous course brought about the present wreck, or it may come in the form and healthy movement of a sounder shaping force which can be made the basis or at least the starting point for a still greater and more beneficial human progress. No system indeed by its own force can bring about the change that humanity really needs; for that can only come by its growth into the firmly realised possibilities of its own higher nature, and this growth depends on an inner and not an outer change. But outer changes may at least prepare favourable conditions for that more real amelioration,—or on the contrary they may lead to such conditions that the sword of Kalki can alone purify the earth from the burden of an obstinately Asuric humanity.

60. The idea which Europe follows of an outer political and social perfection, reposes, as far as it goes, on a truth, but only on one half of the truth and that the lower half of its periphery. A greater side of it is hidden behind the other older idea, still not quite dead in Asia and now strong enough to be born again in Europe, that as with the individual, so with the community of mankind, salvation cannot come by the outer Law alone; for the Law is only an intermediate means intended to impose a rein of stringent obligation and a better standard on the original disorder of our egoistic nature. Salvation for individual or community comes not by the Law but by the Spirit.\*

61. But at present individuals and nations are equally remote from accepting any such inner mantra of unity and we can only hope at most that the best will increasingly turn their minds in that direction and create again and this time with a newer and more luminous insistence a higher standard of human aspiration. Till then jarring leagues of nations and some mechanical dissolve federation of the race must serve our turn for practice and for a far-off expectation.

SIR JAMES JEANS: "PHYSICS AND PHILOSOPHY"

1. Physicists who are trying to understand nature may work in many different fields and by many different methods. But the final harvest will always be a sheaf of mathematical formulae. These will never describe nature itself, but only our observations on nature. Our studies can never put us in contact with reality; we can never penetrate beyond the impressions that reality implants in

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\* We in India have also yet to realise that truth—-not by the shastra, but by the Atman.

(continued from the previous page) our minds. (2) The physicist of the last generation was continually making pictorial representations & parables, and also making the mistake of treating the half-truths of pictorial representations and parables as literal truths. He did not see that all the concrete details of his picture—his luminiferous ether, his electric and magnetic forces and possibly his atoms and electrons as well—were mere articles of clothing that he had himself draped over the mathematical symbols; they did not belong to the world of reality, but to the parables by which he tried to make reality comprehensible. (3) The first to discuss the nature of space and time was Nicholas of Cusa (1401-1464). He held that space & time are products of the mind, and so are inferior in reality to the mind which has created them. (4) Up to the present, the conclusions of philosophy have all been reached by minds which have all been of one type—the human type—contemplating their perceptions of one and the same world. So long as there is one type of mind contemplating one world, there can obviously be no means of deciding whether Kant's forms of perception and understanding result from the structure of the world or from the structure of the mind which perceives the world. (5) When Eddington speaks of nature, he is concerned only with nature as it appears to us, and not with an objective nature outside ourselves,...Thus for Eddington knowledge of this fundamental kind results from the constitution of our minds, which are thus once again rehabilitated as law-givers to nature in the Kantian sense. (6) Philosophy seems to have no agreed or precise terminology because there is no agreed body of fundamental knowledge for a precise terminology to describe...The result is that philosophy still struggles to express itself in the inadequate words of common speech...The inadequacy of popular language to express the subtleties of philosophic thought is well illustrated by the famous proposition of Descartes—*cogito ergo sum*. A later generation of philosophers has pointed out the inadequacy of the proposition and their criticism is based mainly on Descartes' use of common language. For this compelled the subject of the

(continued from the previous page) proposition to fall into one of three clear-cut categories – cogito, cogitas, cogitat – or their plurals; if the thinking does not fit into one of these moulds, common language cannot express it. Anything of the nature of telepathy, for instance, is ruled out from the outset, not on the grounds that it cannot or does not occur, but simply because common language cannot cope with it; this makes thinking the prerogative of detached personalities. But even detached personalities change with every experience I, who have thought, am different from that other I who existed before the thought came to me. (7) We see how excessively naive it is to suppose that all events in the world can be arranged in pairs with the cause-effect relation obtaining in each. This would imply that each effect has only one cause and only one effect. If we suppose that the happenings of nature are governed by a causal law, we must suppose that the cause of any effect is the whole previous state of the world, so that every effect has an infinite number of causes. (8) The mechanical age has passed, both in physics and philosophy, and materialism and determinism again become open questions. (9) The so-called electric and magnetic forces, then, are not physical realities,; they are not even objective, but are subjective mental constructs which we have made for ourselves in our efforts to interpret the waves of the undulatory theory....The waves, then, are again mental constructs – not enabling us to see what will happen, but what may happen. The waves may equally well be interpreted as representations of our knowledge....The waves are mere mental constructs and possess no physical existence. (10) The theory of relativity first showed that..the picture which each observer makes of the world is in some degree subjective....The theory of quanta carries us further along the same road. For every observation involves the passage of a complete quantum from the observed object to the observing subject, and a complete quantum constitutes a not negligible coupling between the observer and the observed. We can no longer make a sharp distinction between the two; to

(continued from the previous page) try to do so would involve making an arbitrary decision as to the exact point at which the division should be made. Complete objectivity can only be regained by treating the observer and observed as parts of a single system; these must now be supposed to constitute an indivisible whole, which we must now identify with nature, the object of our studies. It now appears that this does not consist of something we perceive, but of our perceptions; it is not the object of the subject-object relation, but the relation itself. (11) Such is the fundamental law of all radioactive disintegration, which Rutherford and Soddy enunciated in 1903. It was entirely different in character from any natural law hitherto known, and makes it clear that nature proceeded on a plan which was entirely different from anything hitherto suspected...While the interest of all this to physics was immense and far-reaching, the interest to philosophy was, if possible, even greater, since it seemed to remove causality from a large part of our picture of the physical world.. The new laws merely tell him that one of his atoms is destined to disintegrate today, another tomorrow and so on. No amount of calculation will tell him which atoms will do this; we must rather picture Fate as picking out her atom by methods undiscoverable by us. (12) All this shows that the (electron) waves cannot have any material or real existence apart from our-selves. They are not constituents of nature, but only of our efforts to understand nature, being only the ingredients of a mental picture that we draw for ourselves in the hope of rendering intelligible the mathematical formulae of the quantum mechanics.(13) As Bohr was the first to point out different kinds of wave-packet must not be supposed to represent different kinds of electrons, or electrons in different states, or electrons under different conditions, but the different kinds of knowledge we can have about electrons. Indeed just as the waves of undulatory theory were found to represent our knowledge about photons, so the waves of the wave mechanics are now seen to represent our knowledge about

(continued from the previous page) electrons. Both sets of waves are mental constructs of our own; both are propagated in conceptual spaces. (14) If the waves of a free electron or photon represent human knowledge, what happens to the waves when there is no human knowledge to represent? For we must suppose that electrons were in existence while there was still no human consciousness to observe them, and that there are free electrons in Sirius where there are no physicists to observe them. The simple but surprising answer would seem to be that when there is no human knowledge there are no waves; we must always remember that the waves are not a part of nature, but of our efforts to understand nature..... Energy may be transferred from place to place, but the waves and the electric and magnetic forces are not part of the mechanism of transfer; they are parts simply of our efforts to understand this mechanism and picture it to ourselves. Before man appeared on the scene, there were neither waves nor electric nor magnetic forces; these were not made by god, but by Huyghens, Fresnel, Faraday and Maxwell. (15) Dirac remarks that the classical mechanics had tried to explain physical phenomena in terms of particles and radiation moving in space & time.. it tried to explain the phenomena without going beyond the phenomena, as though the world of phenomena formed a closed whole. This attempt failed, and it became clear that nature worked on a different plan. Exhaustive studies by many investigators have shown that the fundamental laws of nature do not control the phenomena directly. We must picture them as operating in a substratum of which we can form no mental picture. (16) We may argue that if there is a pattern (of events) there must be some sort of loom for ever weaving it.. The physicists of the last century thought that one of the primary concerns of science should be to devise models or draw pictures to illustrate the workings of this loom... We know now that there is no danger of even one perfect model appearing—at least of a kind which is intelligible to our minds.... there is only one type of



(continued from the previous page) model or picture which could be intelligible to our restricted minds, namely one in mechanical terms. Yet a review of recent physics has shown that all attempts at mechanical models or pictures have failed and must fail. For a mechanical model or picture must represent things as happening in space or time, while it has recently become clear that the ultimate processes of nature neither occur in, nor admit of representation in, space or time. Thus an understanding of the ultimate processes of nature is forever beyond our reach; we shall never be able – even in imagination – to open the case of our watch and see how the wheels go round. The true object of scientific study can never be the realities of nature, but only our own observations on nature. (17) A science which confines itself to correlating the phenomena can never learn anything about the reality underlying the phenomena. (18) The main difference between the old mechanics and the new is, however, once again a difference of background. The classical mechanics and the old quantum theory had both assumed that the whole world existed in time and space; the new mechanics is most simply expressed in terms of symbols which are best interpreted by passing beyond space and time. In transcending space & time the new quantum mechanics finds a new background which makes for far greater simplicity and so probably comes nearer to ultimate truth. (19) The scientific basis of these older discussions has been washed away, and with their disappearance have gone all the old arguments that seemed to require the acceptance of materialism and determinism and the renunciation of human free-will... The situation must be reviewed afresh. Everything is back in the melting pot. (20) The New Picture of Modern Physics: We may appropriately start from those things of which we have the most certain knowledge, namely ourselves and our sensations... We see through the impact of radiation on the retina, this arriving in the form of individual units we call photons. Other sense-organs act in a similar way, the smallest unit of sensation being

(continued from the previous page) produced by the arrival of a single quantum of energy from the world outside...These photons end their journeys by falling into our eyes and so affecting our consciousness...We deduce the existence of certain permanent sources of photons, or, more generally, of permanent sources of sensations; these we designate as matter...So far this material world has been nothing more than a mental construct private to ourselves; the space is our perceptual space and may have no existence outside our own consciousness. If we now go asleep, or if our consciousness ceases for any other reason to function for a time, we shall find on awakening new sources of sensations which it is reasonable to identify with the old; the bedroom I find when I awaken in the morning is so exactly similar to the room I left when I fell asleep that a tremendous simplicity is introduced by assuming that it is the same, and that it has been in existence all the time...Thus we conclude that the space-time unity and the objects which figure in it cannot be mere constructs of our individual minds, but must have existences of their own. This does not of course touch the question of whether space, time and the material world are or are not of a mental nature, being perhaps constructs of a consciousness superior to our own. (21) The doctrine of materialism asserted that this space, time and material world comprised the whole of reality; it regarded consciousness as only a minor incident in the history of the material world.. The new physics suggests that, besides the matter and radiation which can be represented in ordinary space and time, there must be other ingredients which cannot be so represented. These are just as real as the material ingredients, but do not happen to make any direct appeal to our senses. Thus the material world constitutes the whole world of appearance, but not the whole world of reality. (22) Many philosophers have regarded the world of appearance as a kind of illusion, some sort of creation or selection of our minds which had in some way less existence in its own right than the

(continued from the previous page) underlying world of reality. Modern physics does not confirm this view; the phenomena are seen to be just as much a part of the real world as the causes which produce them, being simply those parts of the real world which affect our senses...The new quantum theory has shown that we must probe the deeper substratum of reality before we can understand the world of appearance. (23) Then came the Idealist (or Mentalist) philosophers, who still divided the world into mind and matter, but argued that matter had no existence in its own right; it was of the same nature as mind, and existed only so far as it was a creation of mind. (24) Physics gives no support to this division of qualities into primary and secondary...If an object is nothing but the sum of its qualities, then when all qualities reside only in the percipient minds, the object itself must do the same. In brief, the object is of the nature of an idea; existence consists in being perceived by a mind. If so, of course, an object would be non-existent when it was not being perceived by a mind...Berkeley got over difficulties of this kind by supposing that an object, even though it might not at times be perceived by any human mind, was yet kept permanently in existence through being continually perceived by the mind of God. Thus the whole world became an idea in the mind of God...Science can give no countenance to any arguments which suppose objects to be the sum of their secondary qualities; they are in brief, as follows. Whatever capacity a red flower may have for producing a sensation of redness in a man's mind, it also has a capacity for reflecting red light whether there is anyone to see it or not, as may be very simply proved by photography. This capacity is obviously a primary quality...Berkeley's argument fails through his not seeing that each quality such as redness must have primary ingredients as well as its alleged secondary ingredients. (25) The second line of argument (for Mentalism) ran somewhat as follows. When I hear a bell, a hammer has given a mechanical blow to a piece of metal and set it into

(continued from the previous page) vibration. The vibrations have been communicated in turn to the surrounding air, to my eardrums, and to a succession of elaborate pieces of mechanism and fluids inside my ears, with the result that a sequence of minute electric currents finally reaches my brain and produces certain physical changes there. These changes result in something crossing the mysterious mind-body bridge and producing certain happenings in the mind on the far side. These happenings we describe as the hearing of a bell, a purely mental idea because we might equally well experience it in a dream when there was no bell to produce it. Berkeley argued that effects must always be of the same general nature as their causes, a mechanical effect being traced to a mechanical cause, and so on...Thus Berkeley maintained that as the effects A on the mind side of the mind-body bridge are purely mental, their causes B on the body side must also be purely mental...The argument is obviously double-edged, and just as effective when reversed...Since A is purely material, the argument would now prove that our mental processes must be material in their nature, as the materialists claim....Berkeley's argument seems to provide a valid proof that mind and matter must have something in common. (26) The physical theory of relativity has now shown that electric and magnetic forces are not real at all; they are mere mental constructs of our own, resulting from our rather misguided efforts to understand the motions of the particles. It is the same with the Newtonian force of gravitation, and with energy, momentum and other concepts which were introduced to help us understand the activities of the world—all prove to be mere mental constructs, and do not even pass the test of objectivity. If the materialists are pressed to say how much of the world they now claim as material, their only possible answer would seem to be: Matter itself. Thus their whole philosophy is reduced to a tautology, for obviously matter must be material. But the fact that so much of what used to be thought to possess an objective physical existence now proves to consist only of subjective mental constructs must surely be counted a pronounced step in the direction of mentalism.

(continued from the previous page) (27) The pure mathematician finds it much easier to interpret gravitation in terms of his science than does the mechanic or engineer. But the pure mathematician deals with the mental sphere, the mechanic and the engineer with the material. Thus the relativity theory of gravitation, because of its close association with pure mathematics, seems to carry us yet further along the road from materialism to mentalism, and the same may be said of most of the recent developments of physical science. (28) The corpuscular picture of light was replaced by the present wave-picture. This resulted in complete agreement with the facts of observation so far as optical phenomena were concerned. But until the theory of relativity appeared, it was not suspected that the ingredients of this picture were purely mental constructs...The particle-picture of radiation had already given place to a wave-picture; it now appeared that the particle-picture of matter must also be replaced by a wave-picture. In this progress towards the truth, let us notice that each step was..from the material to the mental; the final picture consists wholly of waves, and its ingredients are wholly mental constructs. (29) We can have no means of knowing the true nature of reality. The most we can say is that the cumulative evidence of various pieces of probable reasoning makes it seem more and more likely that reality is better described as mental than as material. (30) Some answer must be found to the problem of how objects can continue to exist when they are not being perceived in any human mind. There must, as Berkeley says, be 'some other mind in which they exist.' Some will wish to describe this, with Berkeley, as the mind of God; others with Hegel as a universal or Absolute mind in which all our individual minds are comprised. The new quantum mechanics may perhaps give a hint as to how this can be. In the particle-picture, which depicts the phenomenal world, each particle and each photon is a distinct individual going its own way. When we pass one stage further towards

(continued from the previous page) reality we come to the wave-picture. Photons are no longer independent individuals, but members of a single organization or whole—a beam of light—in which their separate individualities are merged, not merely in the superficial sense in which an individual is lost in a crowd, but rather as a raindrop is lost in the sea. The same is true of electrons; in the wave-picture these lose their separate individualities and become simply fractions of a continuous current of electricity. In each case, space and time are inhabited by distinct individuals, but when we pass beyond space and time, from the world of phenomena towards reality, individuality is replaced by community. It seems at least conceivable that what is true of perceived objects may also be true of perceiving minds; just as there are wave-pictures for light and electricity, so there may be a corresponding picture for consciousness. When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle-picture, but when we pass beyond space and time, they may perhaps form ingredients of a single continuous stream of life. As it is with light and electricity, so it may be with life; the phenomena may be individuals carrying on separate existences in space and time, while in the deeper reality beyond space and time we may all be members of one body. In brief, modern physics is not altogether antagonistic to an objective idealism like that of Hegel. (31) Hume thought that our decisions are always determined by our characters, so that to make a different decision we should need to be a different person. (32) Our acts are determined by our volitions, our volitions by our motives, and our motives by our past. The psychologist will think of this past in terms of heredity and environment, the moralist in terms of ethical and spiritual influences, and the physiologist in terms of physico-chemical activities. But all will agree that the relative strength of the various motives is determined by past events, so that a man never chooses for himself; his past

(continued from the previous page) always chooses for him. (33) Modern philosophy also seems to have come to the conclusion that there is no real alternative to determinism, with the result that the question now discussed is no longer whether we are free but why we think we are free...We are able to do what we wish within limits, and so feel ourselves free, but this is only because we do not pause to reflect that our wishes themselves—the springs of our actions—are thrust on us by our pasts. (34) We may picture a substratum below space and time in which the springs of events are concealed, and it may be that the future already lies hidden, but uniquely and inevitably determined, in this substratum. Such a hypothesis at least fits all the known facts of physics. But as we pass from the phenomenal world of space and time to this substratum, we seem, in some way we do not understand, to be passing from materialism to mentalism, and so possibly also from matter to mind. It may be then that the springs of events in this substratum include our own mental activities, so that the future course of events may depend in part on these mental activities. (35) Conclusion: What remains is in any case very different from the full-blooded matter and the forbidding materialism of the Victorian scientist. His objective and material universe is proved to consist of little more than constructs of our own minds. In this and in other ways, modern physics has moved in the direction of mentalism.

M.S.SRINIVASA SARMA: THE GITA WAY OF LIFE.@@

With an acute and marvellous psychological analysis the Gita points out that there are three things which are the root cause of all troubles and which drag us down to the lowest depths of degradation. The first step in the evolution of spiritual manhood consists in the mastery over lust, hate and greed, which are the triple gate of hell and self-destruction; and the man who is

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(continued from the previous page) liberated from these three gates of darkness achieves his own welfare and reaches the highest goal.

But in this process of self-culture and self-development there is no vicariousness. Each has to work out his own salvation. The Gita asks us to raise the Self by the self and not to become depressed; for verily is the Self the friend of the self, and also its enemy. The raising of the self by the Self is by a strenuous process of effortful striving, ceaseless practice of Dharma, and intense purification of the self by the joyful discharge of duties in the right spirit, which brings about the spiritual illumination. As Dr, J.S. Mackenzie points out in his Ethics, "there is no stonewall in the way of a man's moral progress. There is only himself. And he cannot accept himself as a mere fact, but only as a fact ruled by an ideal, which he is bound to aim at realizing and which he can realize as soon as he becomes aware of the obligation." Hence the clarion call of the Gita:

The Gita teaches a method which is within the reach of all and which is the secret of the universality of its appeal. It has a message for the comfort and encouragement of all human beings. It is wrong to think that its sole and legitimate function is to quench the speculative thirst of the view. It points out that the only life worth living is a life resplendent with religious vision and moral beauty. Some things in the world are doubtless destined to be enjoyed only by the gifted and the privileged. But there is a good which is as open to the poor, the disappointed and the miserable as it is to the child of genius and the darling of the gods. Only in certain circumstances can you be prosperous, happy and famous; but



(continued from the previous page) you can always be good. Therefore the glory of salvation is achieved through the path of duty. The Gita informs us that duty is concomitant with life. "Our forefathers, seeking liberation, performed the Dharmic actions; therefore do thou also perform thy right action."

The Gita emphasises that the only corrective to the modern unrest and social waste is to energise the individual by a living ideal, the realization of which would satisfy his inarticulate craving for completeness by liberating the latent forces to be utilised in legitimate channels directed towards bettering the world in every respect. It points out how Janaka and others attained to perfection by the performance of duty, and exhorts us to do likewise having an eye on the welfare of the world at the same time.

Life is activity, and in moral life there is no escape from the reign of duty. Duty is relative to, and dependent upon, the conditions of society. The various duties designed for the different stages and ranks of life are distinct steps in the progressive realization of the Sadans of Nivrtti and Vairagya, which are indispensable for the achievement of the final goal of human existence. The doctrine of Swadharna is the concrete embodiment of the principle dynamic relativity characteristic of morality. The beauty and charm of this ideal is that everywhere emphasis is laid exclusively on the discharge of duty and the development of the spirit of service and sacrifice. It disciplines the individual in the due performance of the necessary duties, which are not only essential for his existence but also for the harmonious working of the community of which he is a member. It trains him in the path of Viragya, which means neither abstinence from action, nor annihilation

(continued from the previous page) of human elements, but that unique frame of mind which is perfectly equipoised and has a clear and comprehensive grasp of human values and validities. It is this spirit of Viragya which qualifies the individual for spiritual illumination, which is the crown and completion of Swadharna. The Gita lets us into the secret and value of duty, and tells that man reaches perfection by being intent on his duty.

The Gita goes further and proclaims that the performance of Swadharna is the best form of worship, the most glorious offering to the Almighty (Archana). Men attain to perfection by worshipping God by their own duties.

The ideal of Swadharna with the goal of life which it has in view is intended to help forward the highest form of social harmony and the highest moral excellence of the individual. It stands to reason that every one of us should do only such work as is in accord with his native capacities and hereditary endowments. It is neither practicable nor desirable to attempt to wipe off at one stroke the endowment of the race, the heritage of the past, and the influence of social upbringing. It is on account of this that the doctrine of Adhikari plays such an important part in the Hindu scheme of life. We have to reckon with the Vasana and Samskaras before we fix the duties and occupations of individuals. The Gita establishes the fact that Karmas have been set apart and prescribed for each stage of life and class of society on the basis of psychological equipment and biological heritage —. It is because these while some prohibitions and salutary injunctions have been ignored and set at nought by us that we find ourselves to-day in the grip of moral and social chaos.

The Gita ideal of conduct serves as a great protecting anchor in the welter of conflicting ideas and corroding practices of the present-day world.

The Gita way of life is thus seen to be creative and adventurous. By it we learn that there is a power with whom we can commune and who is the guarantor of our values. It assures us that the light that lights of our path is unquenchable, that the moral and spiritual tasks that urge us forward are incomparably worth while, and that the moral struggle must issue in ultimate victory. It completes and fulfils the aspirations of science and art and morality in its portrait of God who combines truth, beauty and goodness in perfect measure and in so doing it furnishes a ground of validity to these fundamental values. It helps men to view life as a whole, and achieve Atmajnana or knowledge of self.

SADASIVA SASTRI BHIDE: THE GIST OF 'GITA-RAHASYA'.@@

Lokamanya Tilak's interpretation creates a difference between 'Sanyasa' (renunciation) and 'Karmayoga' (Philosophy of action). Before the publication of the 'Gita-rahasya' there ever existed co-operation between 'Sanyasa' and 'Vedanta', the knowledge of the Supreme Spirit. 'Vedanta' was considered then as inalienable with 'Sanyasa'. But Lokamanya has proved scientifically and on the authority of the Gita itself that, if the philosophy of renunciation leads one to the knowledge of the Supreme Spirit, the philosophy of Action also achieves the same end. If 'Karma-Sannyasa' in union with knowledge leads ## independently to the same end. Not only so, 'Karmayoga' stands on a still higher level.

The intellect by means of which we discriminate between right and wrong should be free from bias and established in 'Yoga' (harmony). What are the characteristics of

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## one to the higher bliss, Karmayoga also leads in unison with knowledge

(continued from the previous page) such a harmonised intellect? This has been briefly explained by the Lord in verses 45 to 48 of the second chapter of the 'Gita'. Of these the 45th verse embodies the main point inculcated by Bhagavan Sri Krishna. It runs as follows:- "The Vedas deal with the three attributes; transcend thou these three attributes, O Arjuna, uninfluenced by the dualities of nature, settled in permanent goodness, unmindful of acquisition and preservation and self-possessed".

The fact is, that in this verse the fundamental truth of "Yoganistha" has been stated in a nutshell. Determinate Reason forms the very basis of Karmayoga. The highest form of this determinate reason has been enunciated in these verses. It may be said that intellect is not only the mother of the philosophy of 'Karmayoga', but it has given birth to all existing sciences. Intellect is a higher faculty than mind. 'Manas' or mind is the internal organ of perception. The latter processes of memory, discrimination desire and determination are the various aspects of intellect. Everything, whether it concerns our material life or spiritual being depends upon this intellect. The more one attains perfection of 'Buddhi' as inculcated in the Divine Message of Bhagavan Sri Krishna, the more capable he becomes. Although the 'Buddhiyoga' or Philosophy of Reason, preached in the above verse is comprised of five factors, only one of them, viz., the knowledge of the Super Spirit (Atmajnana), or equanimity (Samatva) is the most important.

'Buddhiyoga' and Karmayoga' represent the theory and practice respectively of 'Yoganistha' or dwelling in Yoga. The soul or

(continued from the previous page) or 'Jivatma', Reason, mind, the organs of sense-perception and the organs of action are the five constituent principles of human life. The faculty of reason, being always united with the self-effulgent Atma or Spirit borrows illumination from the latter and is thereby able to promote the material and spiritual concerns of man. The faculty of mind follows the lead of the faculty of reason. The organs of self-perception depend upon the faculty of mind and the organs of action are under the control of the senses. This is how human life is naturally constituted. There being a natural affinity between the senses and their objects, the former are always drawn towards the latter and also carry away with them the mind and reason as if forcibly. If the faculty of reason proves weaker in such cases, the whole apparatus passes under the influence of the senses. The result is that whereas, as a matter of fact, all activities must be guided and controlled by reason, all of them are now carried on under the direction of the senses, which are themselves actuated by likes and dislikes, so that the life-current of a human being begins to flow in an opposite direction rather than towards God. Every action prompted by likes and dislikes turns out to be sinful. The reason is that 'Raga' (attraction) and 'Dwesa' (repulsion) seated in the senses take the human soul in a wrong direction. The possibility of an action resulting in sin is eliminated only when all the actions of an individual are dominated by reason and conform to the Divine Will. Hence it is necessary that the faculty of reason should not be allowed to pass under the influence of the senses. It should ever remain independent and free from any baneful influence. Desire or craving is a characteristic

(continued from the previous page) of the faculty of reason. Therefore suppressing all desires, one should see that the desire of God-realization grows stronger and stronger every moment. An effort in this direction is all that is required on this path. The moment we fix God-realisation as our motive, our intellect begins to get purified gradually and becomes powerful and free. The life of one who follows the guidance of such a purified intellect is nothing but virtuous.

That alone which is conducive to the universal good is really good. This is how the Gita interprets good and evil actions. The same thing has been repeated in the 'Mahabharata'.

All that leads to the universal well-being is righteous or divine and all that runs counter to the larger interests of humanity is unrighteous or demoniac. Therefore, the motive of universal good is the only good motive all actions done with this motive are recognized by the Sastras as disinterested actions.

The faculty of reason, thus purified, is called 'Yogayukta Buddhi' (harmonized reason). The realization of the way in which the Supreme Being manifests Himself in Nature reveals His true nature and convinces one of the fact that this universe itself constitutes the manifest aspect of God. Worship or service of God as manifested in this universe limits the sphere of devotion to the all-pervading Divinity according to human power.

Actions inspired by the motive of 'Sarvabhutahita' (universal good) or directed towards the betterment of humanity (Samaja) are classed as disinterested actions and devotion

(continued from the previous page) to the Supreme Spirit are one and the same thing.

In verse 42 are enumerated the nine virtues such as the stillness of mind, self-control, etc., This verse is interpreted to mean that it is the duty of a Brahman to cultivate or develop these virtues in him. This, is, however, not the correct interpretation. The real import of this verse is that it is obligatory on every Brahman to strive ceaselessly to promote these moral virtues in the organic body of the society or the nation and to spread the two kinds of knowledge: Material and spiritual. It is evident from this that the real duty of a Brahman as the leader of the other three classes is to educate the world by promoting the cause of knowledge and morality.

'Jnana' and 'Vijnana', in the sense of knowledge of the manifest and unmanifest aspects of God, have been mentioned in the Gita more than once, and they are very essential for the perfect purification or highest evolution of reason.

#### MOHAN SINGH: GORAKHNATH AND MEDIEVAL HINDU MYSTICISM:

Though the names Matsyendra and GOrakhnath are well known throughout Northern India, there is no definite knowledge of the actual period when they lived; From inner evidence deduced from their teachings however, or rather from the systems of Yoga they practised and taught, we can get a close approximation of their date, and place them somewhere about the 10th century A.D.

The cult of the Naths, on the other hand, is a school of mysticism, teaching certain physical, mental and psychical,

(continued from the previous page) exercises, which must be practiced in order to attain liberation from the Wheel of rebirth.

The Nath system cannot be classed with any particular system of Hindu Yoga, Raja, Hatha, Mantra, or Laya Yoga; it seems to have been compiled from selections from all—though portions of every one of them are to be found in it. Mudras and Asana are taken from the Hatha Yoga; Panorama or control of the breath and vital energy comes from Raja Yoga; Japa or recitation of Mantras is from Mantra Yoga, and so is the practice of withdrawing the Surti consciousness within, identifying it with the Shabda, sound in the Soonya or Void.

In spite of these similarities, the Nath system of Yoga is more akin to the Buddhist, and like Buddhism, Nathism has two kinds of disciples, laymen who live the life of a householder and those who take the vow of renunciation. The latter, as a symbol of their 'Ashram' wear rings of thread or wood in their ears. Brahmacharya forms a very important factor of both sects, of the Buddhist Bhikkhus and of the Nath Yogis. It was believed that if the ears were pierced at a certain place sexual desire would be destroyed.

Undoubtedly the Nath system of Yoga as expounded by Matsyendra and Gorakh is on a high spiritual plane and deserves further investigation.

As to the doctrine of Gorakh, its connection with the earlier Upanishads and its differentiation from other doctrines and schools, I cite the following. In the Goraksa Samhita we find: "a devotee sanctified by Samarasa remains in ecstasy in Sunya". The Kathakopanishad, one of the 10 belonging



(continued from the previous page) to the oldest class, says (VI, 10, 11): when the five senses, along with the mind, cease (from their normal activities) and the intellect itself does not move—then, they say is the highest state. That steady control of the senses they consider is Yoga.

Amarauhashasana, attributed to Gorakh, will amply show the essential difference of Gorakh from many other systems of mysticism.

“Oh, the folly of the world. Some say the discrimination between good and bad actions is Moksha; others, Moksha is characterized by the setting in motion of the Kundalini (the serpent-power) gladdened by Mulakandha (the root nerve-centre); others, Moksha is characterized by the regarding of all objects with the eye of equality. But Moksha is not characterised by ideas and attitudes like these. Now the description of Moksha pada: where Manas is seen by the mind through the agency of the Sahaja Samadhi that at one is Moksha.

In one sentence, Gorakh’s doctrine is control of mind’s Vrittis, of the Prajna, of Viraja, (desires, breath and sex) through mind itself, rising into a stage of self-transcendence, by the natural, easy psychological method of self-contemplation, and meditation on the Void, the Transcendent one, Who is this and is not this. Reviewing Kaulajnananiranaya and some Minor texts of the School of Mateyendranatha, Mr Bhattacharya I.H.Q.,1935,p.354) says: “The central conception of liberation in the system is in Gaudapada’s words, manaso by amanibhavah, the state of non-mind of the mind, i.e. making the mind non-mind, or the complete suppression of the mind.

Gorakh as a Saiva only took up and taught Upanishadic yoga, using, however, along with purely Upanishadic ideas and practices, such ideology as had been developed or originated by both Vigyanvadis and Sunyavadis among the Buddhists.

Nath is the title of that sect of Jogis or Yogis who follow Gorakhnath or one or other of the remaining nine Naths, or one of the twelve disciples of Avadhuta Gorakhnath. Such Jogis usually belong to the order known as the Kanphata.

Along with his teacher Matseyndra, Goraksha is claimed by the Tibetans and the Nepal Buddhists.

There chief practice was Hatha Yoga or to fix the mind on one thing while the body lies in various gymnastic postures. Gorakh came from the lower, perhaps the lowest, classes in the scale of Hindu society. But as with him, so with Namadev, Kabir, Raidas in medieval India, and Sukdeva, Narada, Vasudeva in classical mythology, lowliness of birth was justly forgotten in the contemplation of the greatness and glory of their achievements. All accounts, oral and written, testify to his early adoption of ascetic life; his lifelong celibacy; his beauty and child-like (or bala-youthful) appearance; his deep humility of spirit, which made him lose himself in the company of his attendant followers, doing the lowest work of service for them; his passionate sympathy and help and rescue; his great attachment to his teacher; his strong sense of discipline; his non-attachment to wealth, women and wine; his insistence on charity; his equal regard and concern for kings, and chandals and potters; his love of

(continued from the previous page) constant association with sanity people; and his frank and cordial welcome to truth-seekers from all classes, Hindu or non-Hindu.

The doctrine is as follows, as I have been able to understand it. The goal of human life is to eternalize real life and to understand the real self; this can be done by transcending the lower self, which consists of the vital essence—the sexual power, the vital air, and the mind. Each of the three must help to transcend itself by itself. Yet, the control of the second gives the control of the first and of the third, of the first two. The mind is controlled through contemplation taraka, through the stoppage of its goings-out, manasa; through gyana, intellectual analytic perception; through japa, recitation; through the reversal of its normal activity, ulta, till it transcends itself, reaches the state of Unamani, self-transcendence. This control is to be effected in the most natural manner, with inborn facility or sahaja. By such control we shall rise into a supra-mental state, which is void of the working of these three but which is a positive state where in the three higher powers, which are the essence of the higher Self, Atma, reside, namely, Divine, Music, Divine Joy, and Divine Consciousness, Sat, anand, and Chit, which are also called Word or Shabda, Union or Rasa and Amrita, and Light or Jyoti. This is really the fourth state above those three states, wherein the vital breath, the sex and the mind work, each predominant in one or other of the three stages. By a simple natural method of Kevalya Kumbhaka (prolongation

(continued from the previous page) of the period before intake of breath), physical, moral and mental, the vital air is controlled; by a simple natural method of trying to repeat the word given by the Guru and to listen to the inner Word (Ajapajapa) the sex is controlled; and by a simple natural method of the stoppage or negation or emptying out of mental activity aided by physical, moral and spiritual contemplation (not meditation), the mind is controlled. When the mind sees and resides in the mind, when the mind and manasa, mental activity or desire, is absorbed in the mind, when we arise above the pairs of opposites, physically, morally and intellectually, and have samadrishti, equal-eyedness, then come the Asampragyata Samadhi, and the Kaivalya Koksha, the absorption of the Self- in the Self, beyond all dualism; the Sahaja Samadhi, the natural trance or the easy inborn equilibrium; the Turyatita stage, the fourth, supra-mental state, the Atita Sunya, the Supreme Void which is not Void. It is the Yoga of making the Surta, attention, rise through the magnetic aid of the Shabda—imparted by the teacher, and heard within—and unite with, merge itself in, the Supreme Self, Atma. It is Atma Jog, Atma Yoga, as Charpat calls it. It is the internalistic Yoga, the Yoga of the mind, wherein the mental and moral equivalents of outer, external ceremonies, postures and practices are to be found and observed. It is thus Siddhanta Yoga, as Kunbhari Pava, calls it, the Yoga of the metaphysical, essential truth. To practice it, the control of sex is necessary but such a mental Yoga can be carried on even in married life by suitable and requisite abstinence. Mendicancy and monastic life are

(continued from the previous page) not indispensable. There is no demand in this for rigorous Hatha exercises, or Tantric sensualities, or Buddhistic self-denials. It is a kind of Raja Yoga of the Upanishads, open to all classes, requiring a mental and moral detachment. The true Guru's aid (word) is indispensable for achieving what the followers of other paths achieve through difficult practices, followed by constant self-abnegation and profound contemplation.

Gorakh's Yoga can be called Hatha only in the sense that in the control of the mind, he seeks help from an easy, natural method of regulating the two nadis so that the moon may reside in the sun or that two may be unified into the third Sushumna or Sukhamana. For the rest, yama, niyama, dhuti, neuli etc., are outside the pale of Gorakh's Yoga, which by Charpat is styled the Atma Yoga. Some one kind of posture must obviously be adopted in sitting down for contemplation. This posture is Siddhasana, later named as Gorakhasana.

Opposed to Hatha in the ordinary sense of the word, is Sahaja which is the core of Gorakh's teachings, Sahaja Sunya, Sahaja Samadhi, Sahaja Yoga, Sahaja Ananada, Sahaja Dhyna.

Writings of Gorakh:- "OSiddha, wander not to places; within thy body resides the Essence the Truth, Seek the one who speaks; die while still alive, by reversing the process; rise into the heaven by natural ease; thereby you will not have to suffer at the hands of Death and you will go across."

"Without the medium of an idol I glimpsed the Unseeable, the Unknowable, the Unmeasurable (Or, I saw the Unseeable, the Unknowable, the Unmeasurable as the Formless One)."

"The man of the world lies low engrossed in the objects of senses, while the Sannasi resides high in the unknowable fortress; Gorakh says, listen, O ascetic, I have attained to the Consciousness of the Formless One."

"Teacher, do not do such a thing as may cause the loss of the great elixir alchemic".

The tree by the river bank and the man by the side of the woman, verily they cannot expect to last long".

"Too much food gives a kick to ne's sex-hunger, one loses discrimination and hankers after sexual satisfaction; one thereafter likes to sleep well and long and thus soon falls a prey to death; one's mind is never at peace. If one eats (in excess) one dies; if one does not eat at all one is starved to death. Gorakh says, O disciple, only the disciplined one crosses over.

He who controls his food reaches the heaven and remains there for ever: who controls water sees the light within. He who controls his sex-hunger, saves up the elan-vital or the life force and he who controls sleep is never devoured by death".

Gorakh:-"O Lord you are the Master Teacher and I am but a disciple: may I put a question which you would kindly reply to and resent not? To start with, what ideal should the disciple put before him? Do tell me for you are the true Teacher".

Machhendrar:- "Let the unattached live at the monastery or be on the road, resting in the shadow of the trees; he should renounce lust, anger, greed attachment and the great illusion of the world; he should hold converse with himself and contemplate the Unknowable; he should sleep less and eat little. In the beginning the disciple should live thus. Thus

(continued from the previous page) speaks Machendra.

G. – What should he see, what contemplate and what treat as the essence; with what should he shave his head and with the knowledge of what should he try to go across?

M. – He should see himself, contemplate the Unknowable and fix upon the Reality as the essence of all knowledge; he should shave his head with or after receiving the word of the teacher, and should cross over with the aid of Divine knowledge.”

G. – “What is the teaching of the Guru’s order or doctrine? Where does the void reside? Who is the Guru of the music, the word?”

M. – “The most wonderful is the teaching of the Guru; the void resides within us and Realisation is the teacher of the word.”

G. – “What is the form of the mind? What is the figure of the air? What is the direction of the ten and through what door can the control be effected?”

M. – “The void is the form of the mind; the figure of the air is figureless ness; the direction of the ten is unsayable and the control lies through the tenth door.”

G. – “Which is the root and which the creeper? Who is the Guru and who the disciple; with what essence one can go about alone?”

M. – “Mind is the root and air is the branch or the creeper; the word is the Guru and attention is the disciple. With the essence called deliverance Goraknath wanders about, himself in himself.”

G. – “What is semen or seed and what the womb or the field? What is direct hearing or which is the ear? Who sees or what is seeing or which is the eye? What Joga and what method? What is liberation? And what is salvation?”

M. – “The word is the seed or semen; intellect is the womb or land; and attention is the hearing, and vision or discrimination is the seeing or the eyes; the ocean is Joga and the earth is the method; light is liberation and the refulgence is salvation.”

G. – “Which is the tree without a trunk, and which is the parrot without wings? Which is the dam without a shore, and who died without death?”

M. – “Air is the tree without branches; mind is the parrot without wings; patience is the dam without bank (or water if we read nir instead of tir); sleep is dying without death.”

G. – “Who is the Guru of the first? Who is the husband of the earth? What is the home of knowledge? Which is the door of the void?”

M. – “The eternal beginningless is the Guru of the first Guru; heaven is the lord of earth; the Consciousness of the Awakening is the home of knowledge, and realization is the door of the void.”

G. – “Through the realization of what is the attachment with the Illusion broken; how can the residence of the moon be pierced; how is the dam applied and how can the body be made immortal?”

M. – “With realization coming to the mind, the attachment to the world ceases; with the control of the working of air the moon is destroyed; the acquisition of real knowledge applies the dam and the aid of the teacher gives us immortality.”

G. – “In what void is he born? In what void is he absorbed?”

M. – “He is born in the void of Nature’s own rest or ease and the Satguru gave him instruction at the void of nearness, he then got absorbed in the void of unattachment. He then



(continued from the previous page) explains to you the essence of the supreme positive void."

G. – "How can one attain to the trance of equipoise or equilibrium? How can one get rid of the disturbing factors? How can one enter the fourth state? How can one make one's body changeless and deathless?"

M. – "The young person enters the trance through the mind; he gets rid of the disturbances through the air; he acquires the fourth state through attention or realization and through obeying, turning to, the Guru he attains to immortality."

G. – "Who sleeps, who wakes, who goes to the ten directions? Wherefrom the air comes rising? How does it raise sound from the lips, throat and the palate?"

M. – "The mind, or the absorbed sleeps; the air or the conscious awakes; the imagination goes out to the ten directions."

"The teacher and the pupil have the same body; if realization comes, then there shall be no straying or return."

G. – "How should one come, how go; how to collect oneself and remain absorbed; how can one stabilize one's mind and one's body?"

M. – "He should come and go in the void and in the void should he collect himself and remain absorbed; in the void of nature's own rest and ease the body the mind reside unchanged."

G. – "Where does Shiva reside and where Shakti? Where resides breath and where the spirit? At what place can one have the realization of them?"

M. – "At the lower resides Shakti and at the higher Shiva; inside resides breath and further inside the soul; by going still further in, one can attain to a realization of them."

G. – c" Who can tread a path without feet? Who can see without eyes? Who can hear without ears? Who can speak without words?"

M. – "Contemplation can tread without feet; discrimination can see without eyes; attention can hear without ears; The self-born can speak without words."

G. – "Which posture? What knowledge? How should the young discipe carry on meditation? By what means can he enjoy the bliss of the Unconditioned One?"

M. – "Contentment is the posture; contemplation is the knowledge; he should try to rise above his physical being in his meditation; through carrying out the bhest of the teacher he can have the joy of the Unconditioned Being."

G. – "How to have contentment and on temptation and meditation that goes beyond the physical? How can I bend my mind to them?"

M. – "Contentment comes from fearlessness; thinking from avoidance of attachment or realization; he should meditate within his body to rise above the body; by turning to the Teacher one can bend one's mind to them."

G. – "What is the cleansing? What is conduct: Through what recitation does the mind come to rid itself of evil desires? How can one become unattached and fear less?"

M. – "Meditation is purification; right thinking, discrimination leads to right action; through the Unrecited recitation the mind rids itself of evil desires; by becoming unattached one can become fearless."

"In Natural ease the mind goes beyond the reach of Time."

G. – "Which is the key and which is the lock;

(continued from the previous page) who is old and who is young? Where does mind remain awakened?"

M. - "The wordless is the key and the word is the lock; the unconsciousness one is old; the conscious one is young; mind in self-transcendence is ever aware."

G. - "Who is the practitioner and who, the perfected? What illusion and what is magic? How can one drive away deception from one's mind?"

M. - "Attention is the practitioner and the word is the adept; "I am" is the illusion and "he is" the magic. To destroy deception or duality one should reside within."

G. - "Which is temple and who is the god; how to worship it? How should one reside there with the five unholy ones?"

M. - "The void is the temple; the mind is the god; one should worship Him by sitting within oneself; with the five one should reside in self-transcendence."

"O Siddha, the dharma of the Jogi is to control the mind."

"He goes from forest to forest and lives on roots and vegetables; he wastes away in suffering the effects of water, ascetic rigours attachment and Time, he cries to save himself by having fire round him in the winter; he lets his body dwindle away on account of rigours connected with the Hath Yoga. Charpat says, that poor fellow is doing all that because he has forgotten the path of mind control."

"Becoming externalistic I will not go a-wandering; why should I get my ears pierced? I will not rub over my body with ashes for this has to be done again and again; the ashes last not; I be demned if I roll down into dust like the donkey. I will not wear the black wool

(continued from the previous page) cords nor the deer skin; I will not put on the patched garment, which soon wears off. I will not worship the vessel nor bear the staff; indeed I refuse to go a-begging like a dog from house to house. I decline to eat stuff got by begging, which has been left overnight and rotted. I will not blow the horn as the evening falls. Nor will I go door to door and start the smoke. In short, I refuse to be a Jogi in appearance or by profession. But I will, indeed, become a Jogi of Atma, an Atma Jogi—so says Charpat.”

“He who can control his mind need not read the Puranas. What need has he to talk of knowledge? Why should he indulge in meditation? What can the Bhedu and the Purana do for him? Why should he go to the burial-ground and cremation ground? Why bother about charity? What battles need he fight?”

“Verily by killing the mind you gain your goal. Alas, says Charpat, few indeed are the Sadhus who can control their mind?

He is the Sati Guru who controls sex; who destroys all evil desire and resides calm and equipoised in his duty. He is content; never wants what he really needs not and ever speaks the truth; he devotes himself entirely to the service of others, never to that of his own self; he lets not his own mind or the mind of the disciple go astray. How can a greedy person become a teacher? He who is a knower or who is possessed of the essence of the truth of realization or super-intelligence, will certainly help millions to attain their deliverance. He who being without mercy in him calls himself a Guru, Charpat says, he will no doubt be sent to hell.

Some wear red robes, others white; some

(continued from the previous page) have the forehead mark, some put on the sacred thread, others grow long hair; some are Phas, others Monis and still others Kanphattas; when the black cloud or the army of death comes they will all leave their exterior symbols and pass behind the veil. Except those who reverse the process of their vital-air I, Charpat call all the others but bread-sarners."

"He who ties down his mind, attains to the mind; otherwise he continues to stray away and be subjected to rebirths. He who has stabilized his desire, has known the truth about the mind. Before the mind is always the desire; she, the she-serpent, bites him again and again.

"I tell you, O disciple, O respect-seeking man, how to live in this world. See with your eyes, hear with your ears but drop nothing from your lips. Play the listener before a talker and be humble before an arrogant person. Be disciple to the Guru; then will you attain to perfection in your heart; do not tell the secret and when you speak, only utter the true word; O emancipated Audhu if the man before you is fire, you should become water."

"This world is indeed a vale of thorns; walk with measured, careful steps."

@@SRIDHAR MAJUMDAR: UNITY AND IMMORTALITY OF SOUL.

The Upanishads, which are the outcome of direct intuition of the seers of old, called Rsis, declare unequivocally that everything is nothing but a manifestation of Brahma.

By "all this", in the passage above referred to, is meant everything within and outside. 'Everything Outside' indicates everything perceptible by the external senses, such as sight, sound, smell, taste and touch; 'everything within' indicates something behind and beyond the phenomenal world, which keeps alive everything outside. So "all this" can

(continued from the previous page) be divided into two categories: one is the changeable external appearance perceived by the senses, and the other is the unchangeable animation behind the external appearance; one is mutable phenomenon, and the other is the immutable Neumann behind the phenomenon; in other words, one is the matter, and the other is the all-pervading spirit behind the matter. Both matter and spirit are indestructible, being manifestations of Brahma, the only Reality. Physical science also admits the indestructibility of matter; but matter, though indestructible, is mutable, while spirit is immutable.

So, of these two classes of things, phenomenon and Neumann, one class, namely Neumann, is said, in the Upanishads, to be real and permanent; and the other class, namely phenomenon, is declared there in as unreal and transient. By 'Unreal' and 'transient' the Upanishads mean 'mutable'; perception of the phenomenal world under the influence of nescience, and disappearance of the phenomenal world with the removal of nescience, are also due to mutation from the phenomenon to the Neumann.

Here we should have a little discussion regarding the idea, in the Upanishads, of the origin and existence of these two classes, the Neumann and the phenomenon. Neumann is said to have been in existence ever and everywhere without limit of time, space and causation; and phenomenon is said to have sprung out of the Neumann at the will of the Neumann.

Thus it appears that the phenomenon as come out of the Neumann, the reality. In this idea of the origin of the phenomenon from the Neumann, is involved the deeper and controversial idea of the theory of nescience of the illustrious Sankara and the theory of transformation

(continued from the previous page) of the devotional Vaisnava commentators of the BrahmaSutras. The former school of thought holds that this phenomenal world, though there is no denial of its practical existence, vanishes with the removal of nescience and the consequent dawn of real knowledge just as a marriage in the desert, or a mistaken notion of a serpent in a rope owing to distorted vision, are removed with the appearance of actual knowledge regarding them. This practical existence of the phenomenon and its disappearance are attributed to Maya—a name given to the “Creative energy of Brahma capable of making possible an impossible thing”.

“They call it Maya having an inscrutable cause and effect, yielding an unimaginable efficacy and appearing like a dream and a jugglery in the world”. The other school of thought holds that this phenomenal world has no separate existence from the Reality (Brahm) and that it is only a transformation of Brahman and that Brahma has transformed Itself into this phenomenon without impairing Its own indivisibility and status of the Neumann; and they attribute it to the inscrutable creative power (they do not however use the name Maya) of Brahma. The differences between the two schools of thought are more in words than in reality. If the vanishing of the phenomenon be treated as transformation of the phenomenon into the Neumann, the views of the two schools of thought are adjusted; just as vapour or ice is no-thing but a transformation of water.

An illustration of the theory of nescience is best traced from the life of Ramakrishna Paramahansa Deva.

“And lo! the whole scene, doors, windows the temple itself vanished.....It seemed as

(continued from the previous page) if nothing existed any more. Instead, I saw an ocean of the Spirit, boundless, dazzling.

While engrossed in this vision in a state of super-conscious ecstasy Ramakrishna was in the Neumann, when the phenomenal world disappeared. By Neumann is meant 'the all-pervading Intellect' or 'the Supreme Space'. His respiration stopped and he became unconscious. It is also corroborated by the Upanishads that when an individual soul merges in "Samadhi", in the all-pervading Supreme Soul, Brahma, the functions of the mind get suspended, respiration comes to a stand still, and an ineffable joy is perceived within.

Without refuting the practical existence of the universe, the supporters of the theory of nescience hold that the visible universe is only a phenomenal evolution. Just as a dream appears to be perfectly true in the dreaming state, but it becomes unreal in our waking state, so this universe, though appearing very real in our waking state, becomes non-existent with the dawn of real knowledge. The Upanishads call the state of "Samadhi" the real state of knowledge. The Upanishads also say that the vision of the phenomenal world ceases when one established in the Neumann; just as, our common experience shows, the Neumann remains in the background when the phenomenon becomes visible. "When one sees only the Supreme Soul spiritually, the vision of the whole phenomenal universe ceases".

The passing phases of the phenomenal world indicate changes of existence. Death also means a mere mutation of phenomenal bodies. To overcome death is to be above mutation; that is to be assimilated with something immutable. This immutable something has been discovered by the Upanisadic seers, from their lifelong intuitive



(continued from the previous page) researches, to be the all-pervading Spirit, the immutable Neumann, the unfailing substratum behind the phenomenal world. "They, by dint of meditation, saw, as the cause, Brahma's own energy concealed in His own nature. He alone regulates all the causes including time and ego".

All these Sruttis prove that the Soul is one, universal and immortal; and this one-ness is realized through real knowledge and exclusive devotion amounting to total surrender to the Self, the Spirit Infinite.

L.RAM SHUKLA: THE DETERMINANTS OF DHARMA.@@

The word Dharma itself is very difficult to define. It is an untranslatable word. It comprehends, as Dr, Bhagavan Das puts it, "Religion, rites, piety, specific property, function, law, etc., but above all, the duty incumbent on a man at the stage of evolution he has reached and in the situation he may be".

It is true that one can become aware of Dharma and Adharma only as one attains the capability to reason and also the ability to direct one's activity according to the light of reason. But this is to state a general postulate of life of Dharma. How is Dharma of mankind determined, and how is each individual to know his Dharma? Indian thinkers have propounded the doctrine of Samanya and Visesa Dharma. There are certain aspects of our being in which all human beings are alike, there are others in which each individual differs from his fellows.

Manu gives the Samanya Dharma for mankind. The virtues viz., harmlessness, truthfulness, non-thieving, purity of body and mind and control of senses, give the moral excellence that each and every individual ought to aspire to attain. In spite of the diversity of temperaments, modes of living, traditions,

(continued from the previous page) customs and the like, there is a ground of unity among all men. Hence the ultimate moral values of one people are intelligible to another people. Wherever there is man he tries to achieve certain ideals in life. This urge for ideals is a spiritual urge and humanity cannot be without it. It is this urge which is the origin of all religions followed by men. Hence underlying all the diversity of moral values and religious forms there is some unity among them.

The Dharma spoken of above is the Dharma of an individual as a human being—as a member of a race. But though the knowledge of what generally is Dharma and Adharma for human beings helps us to a certain extent in knowing one's duty in the practical affairs of life, yet it does not tell precisely what exactly each one ought to do. And unless this is determined the understanding of Dharma has not led us very far towards knowing what is right and what is wrong for each man. To ignore individual uniqueness is to ignore the very problem of life.

Thus it may generally be said that Satya (Truthfulness) and Ahimsa (Harmlessness) are great virtues. They are the attributes of Dharma. But is it desirable for all individuals to practise Satya and Ahimsa to the same extent and to practise it at all costs irrespective of time and circumstances? To say "Yes" is to give an unpractical law. The Hindu seers were not so rash in giving their injunctions. Manu at one place says:- "One should relinquish the profit and the pleasure which are opposed to Dharma, and should cast out that Dharma also which is opposed to and hurts the feeling of the general public, and leads not to any joy even in the distance".

Thus if Truth goes against the common

(continued from the previous page) weal, it is no more a duty to follow it, nor is Ahimsa a duty when it is at the cost of death or miserable life to many.

Manu not only takes into account the universal, but the particular also. The latter can never be lost wholly in the former. At times it asserts its own claim against the universal. The universal dictates of reason have to take note of individual cases, that would not be subsumed under it. Dharma is "that scheme, that network of duty of each, which holds together all the children of Manu in organic cohesion, and prevents them from falling apart in pieces, in ruin and destruction ". If it means this, it cannot be a mere general statement of rules of conduct applicable alike to all men. According to birth, place of residence, society and physical environment, different individuals develop deferments. They must be told, however, in general terms, what they should do, circumstanced as they are, and what they should avoid doing.

It is impossible to write any code that would suit all individual peculiarities. There can be no code for an individual qua individual. Only those characteristics of individuals can be taken into account, which they have in common with a group at least. Thus laws can be made to suit a group. Exceptions to the rule can be pointed out to suit possible difficulties or peculiarities of environment. But all rules are meant for a class and not for every particular individual.

Each class attains perfection by following one's own duty to oneself and society. No one ought to follow the path of another.

The Dharma of the Brahman is determined by the quality predominant in him. This quality is Sattva. Hence such a person can do great good to society as well as to himself

(continued from the previous page) only when he devotes himself to the pursuit of knowledge or wisdom. The Ksatriya is at his best in Rajas or activity in doing things of valour.

What would be a great sin to a man whose life is dedicated to contemplation, is the very duty to him who by inborn disposition is a fighter. To make lamb of watch-dogs is to imperil the security of society. The Ksatriya must remain a Ksatriya and the Brahman a Brahman. To try to change the one into the other is to create a muddle in society one of the greatest sins that any law-giver can commit. Such individuals are good-for-nothing, they can do good neither to themselves not to others. A society that is so organised as not to recognise the individual uniqueness of each is bound to go to ruin.

As for each individual man, he ought to study his own psychology in order to know his Dharma. One cannot go against his own nature. Dharma is the outcome of all the latent desires, tendencies to action that a man has in his mind, conscious as well as unconscious. Nothing is a duty to me which does not grow out of my nature out of my desires, conceived now or some other life. To a certain extent an individual cognizes these latent desires through the surroundings in which he happens to be born, for they are the means of their fulfilment. The whole world is a creation of the mind.

It is through the knowledge of one's own self—the suppressed and repressed desires, the hidden regions—that one can determine his Dharma. All rules are simply suggestive, they cannot tell us what in each case we ought to do. We must dive deep within ourselves to know our duty. The true determinants of one's Dharma are the urges and hankerings that lie in us. These

(continued from the previous page) urges are both of the animal nature as well as of the divine nature in us. Some lead us towards sense-pleasure and others to a release from them. A life of Dharma is a proper synthesis of these – a life lived in the world in such a way that the summum bonum of life may ultimately be attained.

Thus Dharma is determined by several factors. Its first condition is a developed state of consciousness. This alone can make apprehension of spiritual values, nay, any values what so ever. It is developed cognition which determines self-control. Then Dharma is determined by the class to which one belongs, and the stage of life in which one is. Again, Dharma is determined by the individual samskaras that are present in the unconscious region of the mind of each individual. These are determined by the environment in which one has lived and the upbringing, the desires one had in the past. A proper knowledge of these must be obtained to know exactly what is the duty of any individual in a given case.

But such a knowledge is well-nigh impossible of attainment by the man in the street. Hence Dharma-tattva has been characterized as very secret. He can best follow what is being done by the superiors in similar circumstances. Else he can allow nature to have her own course. Wait and see; the ever-budding nature will open her heart and tell you your duty. If one would simply refrain from intruding upon nature's work one would clearly see what one has to do in life. All men will give the same advice, all fingers will point to the one thing that the oscillating individual has to do. We must do what nature has ordained us to do.

What one would not willingly do, not recognise as one's duty, one has to do in spite of oneself. The individual mind and the cosmic

(continued from the previous page) mind, which has created nature, are one. The external forms of things are nothing but one's own inner desires externalized. The world is mere thought condensed or desire fructified.

ANONYMOUS: SPIRITUAL DETERMINISM.@@

If there is any thought that pre-eminently marks out Indian philosophy and culture from those of the West, it is the thought of Spiritual Determinism or Adrsta.

Some believe that the world has evolved out of a Conscious Being (Iswara), that it is a Conscious principle that ordains all events in this world; whereas others hold that an unconscious Nature is the cause of the world, and that its events mechanically follow one after another. There are bold philosophers who assert that even the idea of God is simply a product of man's mind, there is no reality corresponding to that idea. Some deny the existence even of the soul, whereas others emphatically assert its existence.

But there is one concept in which all the systems all the sects agree; it is the concept of Adrsta as a determinant of all our life activities. Whether a person is a theist or an atheist, whether he is a Vedanta, or a Naiyayika a Buddhist or a Jain, – whether he believes in the doctrine of Bhakti or in the doctrine of Karma, he surely believes, if he has in him the essence of Indian culture, in the doctrine of Adrsta or Spiritual Determinism. Even the possibility of next birth is derived from this concept, just as, according to the doctrine of Kant proof of the immortality of the soul lies in the moral imperative with its ultimate implication of a summum bonum.

What is this Spiritual Determinism and how are we to distinguish it from Natural Determinism which the scientists and the materialists,

(continued from the previous page) i.e., philosophers of the West try to uphold and which, according to us, is absolutely false. According to Natural Determinism, all the events of the world are coming about mechanically according to certain blind laws that govern the movement and change of Matter. According to Darwin, the law is the law of adjustment; Spencer called it the Law of Evolution. The mind and the brain are identical to them. The brain is a fine form of Matter; So is the mind. The mind has no privileged place in the scheme of things. Mental states depend on physical events; the environment supplies to the mind not only its content but its very form.

As against this there is the Indian doctrine of Spiritual Determinism. The mind according to us, is the central fact of reality. Even the Sankhya and Buddhistic philosophies, which advance apparently a mechanical view of things, are fully idealistic. Even the realistic philosophies of India are not materialistic – they too, give privileged place to Mind; whereas those that are non-Realistic (viz., Sankhya, Vedanta, and Buddhism), of course, say that Mind is at the root of all that we see in the eternal Nature. It is true that in Sankhya a distinction is made between Mind and the Soul, and as compared to the latter the former is regarded as non intelligent. But still Buddhi or Mahat (cosmic intelligence) is asserted to be the genesis of all that is seen in perceptible Nature.

Thus in the Indian systems of thought Mind nowhere occupies an unimportant place. In all systems its activities are regarded as the determiner of pain and pleasure, liberation and bondage. In the mind lies the root of all the evil from which man suffers and of all the good which he can ever attain.

The law of causation that operates in physical Nature operates in the mind also; as a matter of fact, what we read in external Nature is simply a fact of mental events externalized. Kant said: "It is understanding that make the Nature". It is true both in the sense that without the synthetic power of understanding sensibility would not be intelligized or conceived as Nature, as well as in the sense that all events of Nature are correlates of mental events. The laws which Mind has made to apprehend or make what is called Nature. They are laws mental or physical phenomena. All that exists as a fact has to submit itself to the categories of the understanding – e.g. causation, substantiality, etc.,

Hence the Indian thinkers believe that mental events, which are the causes of physical events, are as much determined by the law of Causation as the latter are. No mental (or spiritual) energy is lost just as no physical energy is lost. A thought once conceived is bound to bring about its result. The immediate result may not be manifest, but in the long run the stored up energy of the thought brings up tremendous changes in life. The potential one day becomes kinetic. The potential powers of the mind – the stored up energy of the previous mental processes or thoughts – makes up what is called the Adrsta of a person. It is this which determines life events. And so "Man is his own star, Our acts our angels are".

The Adrsta is the accumulated energy of all thoughts and desires that have ever been conceived by our mind. It is not an outcome of one birth but of many births. The body we have, the environment in which we are placed, is the outcome of Adrsta or that spiritual force which we ourselves generated at some time or other. We cannot get rid of this Adrsta. If we believe in



(continued from the previous page) the immortality of the soul and in the uniformity of Nature, we have to believe in the concept of Adrsta: for what else is there to determine the character of the soul as it takes birth in different bodies? By what other principle can we explain the differences in fortune, position and environment that we see in men from their very birth, unless, of course, we begin to believe that all Nature is a blind whirl of events? The other alternative of the doctrine of Fate or of the Autocracy of God is repugnant to human reason. The understanding has to pass a self-denying ordinance before accepting such a principle. Those philosophic systems and those religious thoughts which do not believe in this doctrine of Adrsta really believe in an irrational principle as determining the events of the world. Neither can they establish the immortality of human souls nor can they establish the justness of a spiritual Being. It is really a wonder that the philosophic systems and religious of the West have not recognized the principle of Adrsta and yet have tried to make man believe in personal identity and the continuity of existence after death.

The doctrine of Spiritual Determinism has permeated all the different levels of Hindu society. It is said that nine-tenth of the troubles and pains in this world are mental. This mental pain arises from the fact that we apprehend in connection with our lives many events and facts as they should not have been according to a just ordinance. If only we could be reconciled with ourselves, we would soon be reconciled with the world also. This self-reconciliation comes from true understanding. We cannot alter the laws of Nature. Their operation is uniform. If we could understand the "Why" of every event of our lives, we would not fight the symptoms, but would go to the root cause.

The doctrine of *Adrsta*, as it explains so many events of the world occurring in connection with ourselves, is very helpful in reconciling a man to his lot. It is probably this, more than anything else, that has made the Hindu so serene. How patiently he endures suffering, at times unjustly inflicted, is a marvel in itself:

Of course, this attitude has encouraged the exploitation of the weak, by the strong and unscrupulous persons. Hence they have to be roused to a sense of indignation to get the wrong righted. Yet, looked at spiritually the attitude of the mind which endures suffering patiently is much more commendable than the cursing, reviling attitude.

We always connect events of this life to those of the lives gone before. If nothing happens without a cause, the events of this life must have a cause in a life that went before. Scientifically we may not be able to prove that there have been lives before and there will be lives hereafter. But the assumption of a previous life is a moral and rational necessity. If all is to be over with the grave, there will be no value for a moral act in the eyes of most men. There are people who urge that morality could be based on psychological grounds. They do not realize that some sort of religion—a belief in super sensuous existence—is also a psychological necessity. The purely scientific or empirical psychology explains nothing. It cannot explain its own assumptions and concepts.

The *Gita* and *Yogavasistha*, two of the basic books of Hinduism, try to convince the readers that every event has a cause, and one cannot get rid of his own nature, in which lies the cause of the world phenomena as related

(continued from the previous page) to the individual. When Arjuna wanted to quit the field of battle, Sri Krishna showed him in the Virat Purusha what his own mind had created for him. The cosmic mind had already achieved in the unseen what the individual mind was trying to achieve in the seen. One cannot will one way and see things realised in another way.

So, too, has Vasistha tried to impress on Sri Rama, through various anecdotes, that one should undergo the experiences of the world as ordained by his Adrsta – previous desiring. There is a split in the personality of one who tries to go against himself. The world simply projects those pictures which are in the film of mind. The film is prepared out of previous experiences and desires. We can see nothing on the screen that is not in the film. Hence one should not storm against himself when one finds that one wants one set of circumstances and there is actually another set present, which baffles his immediate planning.

We are all like travellers making journey to the city of God. Our load of sins will gradually disappear; we cannot disburden ourselves of them at once. All men suffer and enjoy things in this world due to previous desiring. It is this which determines life events. Not external nature or environment but Mind is the maker of our destiny. It is the most powerful thing that exists. Nature correlates to the moods of the mind. This is the doctrine of Spiritual Determinism.

@@Sri AUROBINDO: THE CORE OF THE GITA'S MEANING.

What is the message of the Gita and what its working value, its spiritual utility to the human mind of the present day after the long ages that have elapsed since it was written and the great subsequent transformations of thought and experience? The human mind

(continued from the previous page) moves always forward, alters its viewpoint and enlarges its thought substance, and the effect of these changes is to render past systems of thinking obsolete or, when they are preserved to extend, to modify and subtly or visibly to alter their value. The vitality of an ancient doctrine consists in the extent to which it naturally lends itself to such a treatment; for that means that whatever may have been the limitations or the obsolescences of the form of its thought, the truth of substance, the truth of living vision and experience on which its system was built is still sound and retains a permanent validity and significance. The Gita is a book that has worn extraordinarily well and it is almost as fresh and still in its real substance quite as new, because always renewable in experience, as when it first appeared in or was written into the frame of the "Mahabarata". It is still received in India as one of the great bodies of doctrine that most authoritatively govern religious thinking and its teaching acknowledged as of the highest value if not wholly accepted by almost all shades of religious belief and opinion. Its influence is not merely philosophic or academic but immediate and living, an influence both for thought and action, and its ideas are actually at work as a powerful shaping factor in the revival and renewal of a nation and a culture. It has been said recently by a great voice that all we need of spiritual truth for the spiritual life is to be found in the Gita. It would be to encourage the superstition of the book to take too literally that utterance. The truth of the spirit is infinite and cannot be circumscribed in that manner. Still it may be said that most of the main class are there and that after all the later developments of spiritual

(continued from the previous page) experience and discovery we can still return to it for a large inspiration and guidance. Outside India too it is universally acknowledged as one of the world's great scriptures, although in Europe its thought is better understood than its secret of spiritual practice. What is it then that gives this vitality to the thought and the truth of the Gita?

The central interest of the Gita's philosophy and "Yoga" is its attempt, the idea with which it sets out, continues and closes, to reconcile and even effect a kind of unity between the inner spiritual truth in its most absolute and integral realization and outer actualities of man's life and action. A compromise between the two is common enough, but that can never be a final and satisfactory solution. An ethical rendering of spirituality is also common and has its value as a law of conduct; but that is a mental solution which does not amount to a complete practical reconciliation of the whole truth of spirit with the whole truth of life and it raises as many problems as it solves. One of these is indeed the starting-point of the Gita; it sets out with an ethical problem raised by a conflict in which we have on one side the Dharma of the man of action, a prince and warrior and leader of men, the protagonist of a great crisis, of a struggle on the physical plane, the plane of actual life, between the powers of right and justice and the powers of wrong and injustice, the demand of the destiny of the race upon him that he shall resist and give battle and establish even though through a terrible physical struggle and a giant slaughter a new era and reign of truth and right and justice, and on the other side the ethical sense which condemns the means and the action as a sin, recoils from the price of individual suffering and social strife, unsettling and disturbance and regards abstention from violence

(continued from the previous page) and battle as the only way and the one right moral attitude. A spiritualised ethics insists on Ahimsa, on non-injuring and non-killing as the highest law of spiritual conduct. The battle, if it is to be fought out at all, must be fought on the spiritual plane and by some kind of non-resistance, and if this does not succeed on the external plane, if the force of injustice conquers, the individual will still have preserved his virtue and vindicated by his example the highest ideal. On the other hand a more insistent extreme of the inner spiritual direction, passing, beyond this struggle between social duty and an absolutist ethical ideal, is apt to take the ascetic turn and to point away from life and all its aims and standards of action towards another and celestial or supra cosmic state in which alone beyond the perplexed vanity and illusion of man's birth and life and death there can be a pure spiritual existence. The Gita rejects none of these things in their place,—for it insists on the performance of the social duty, the following of the Dharma for the man who has to take his share in the common action, accepts Ahimsa as part of the highest spiritual-ethical ideal and recognises the ascetic renunciation as a way of spiritual salvation. And yet it goes boldly beyond all these conflicting positions; greatly daring, it justifies all life to the spirit as a significant manifestation of the one Divine Being and asserts the compatibility of a complete human action and a complete spiritual life lived in union with the Infinite consonant with the highest Self, expressive of the perfect Godhead.

All the problems of human life arise from the complexity of our existence, the obscurity of its essential principle and the secrecy of the inmost power that makes out its determinations and governs its purpose and its processes.

(continued from the previous page) If our existence were of one piece, solely material-vital or solely spiritual, or even if the others were entirely or mainly involved in one of these or were quite latent in our subconscious or our superconscious parts, there would be nothing to perplex us; the material and vital law would be imperative or the mental would be clear to its own pure and unobstructed principle or the spiritual self-existent and self-sufficient to spirit. The animals are aware of no problems; a mental god in a world of pure mentality would admit none or would solve them all by the purity of a mental rule or the satisfaction of a rational harmony; a pure spirit would be above them and self-content in the infinite. But the existence of man is triple web, a thing mysteriously physical-vital, mental and spiritual at once, and he knows not what are the true relations of these things, which the real reality of his life and nature, whither the attraction of his destiny and where the sphere of his perfection.

Matter and life are his actual basis, the thing from which he starts and on which he stands and whose requirement and law he has to satisfy if he would exist at all on earth and in the body. The material and vital law is a rule of survival, of struggle, of desire and possession, of self-assertion and the satisfaction of the body, the life and the ego. All the intellectual reasoning in the world all the ethical idealism and spiritual absolutism of which the higher faculties of man are capable cannot abolish the reality and claim of our vital and material base or prevent the race from following under the imperative compulsion of Nature its aims and the satisfaction of its necessities or from making its important problems a great and legitimate part of human destiny and human interest and endeavour. And the intelligence of man even, failing to find

(continued from the previous page) any sustenance in spiritual or ideal solutions that solve everything else but the pressing problems of our actual human life, often turns away from them to an exclusive acceptance of the vital and material existence and the reasoned or instinctive pursuit of its utmost possible efficiency, well-being and organised satisfaction. A gospel of the will to live or the will to power of a rationalised vital and material perfection becomes the recognised Dharma of the human race and all else is considered either a pretentious falsity or quite subsidiary thing, a side issue of a minor and dependent consequence.

Matter and life however in spite of their insistence and great importance are not all that man is, nor can he wholly accept mind as nothing but a servant of the life and body admitted to certain pure enjoyments of its own as a sort of reward for its service or regard it as no more than an extension and flower of the vital urge, an ideal luxury contingent upon the satisfaction of the material life. The mind much more intimately than the body and the life is the man, and the mind as it develops insists more and more on making the body and the life an instrument—an indispensable instrument and yet a considerable obstacle, otherwise there would be no problem—for its own characteristic satisfaction and self-realisation. The mind of a man is not only a vital and physical, but an intellectual, aesthetic, ethical, psychic emotional and dynamic intelligence, and in the sphere of each of its tendencies its highest and strongest nature is to strain towards some absolute of them which the frame of life will not allow it to capture wholly and embody and make here entirely real. The mental absolute of our aspiration remains as a partly grasped shining of fiery ideal which the mind can make inwardly



(continued from the previous page) very present to itself, inwardly imperative on its effort, and can even effectuate partly but not compel all the facts of life into its image. There is thus an absolute, a high imperative of intellectual truth and reason sought for by our intellectual being; there is an absolute, an imperative of right and conduct aimed at by the ethical conscience; there is an absolute, an imperative of love, sympathy, compassion, oneness yearned after by our emotional and psychic nature; there is an absolute, an imperative of delight and beauty quivered to by the aesthetic soul; there is an absolute, an imperative of inner self-mastery and control of life laboured after by the dynamic will; all these are there together and impinge upon the absolute, the imperative of possession and pleasure and safe embodied existence insisted on by the vital and physical mind. And the human intelligence, since it is not able to realize entirely any of these things, much less all of them together, erects in each sphere many standards and Dharmas, standards of truth and reason, of right and conduct, of delight and beauty, of love and sympathy and oneness, of self-mastery and control, of self-preservation and possession and vital efficiency and pleasure and tries to impose them on life. The absolute shining ideals stand far above and beyond our capacity and rare individuals approximate to them as best they can: the mass follow or profess to follow some less magnificent norm, some established possible and relative standard. Human life as a whole undergoes the attraction and yet rejects the ideal. Life resists in the strength of some obscure infinite of its own and wears down or breaks down any established mental and moral order. And this must be either because the two are quite different and disparate though meeting and interacting principles or because mind has not the clue to the whole reality of life. The clue must be sought in

(continued from the previous page) something greater, an unknown something above the mentality and morality of the human creature.

The mind itself has the vague sense of some surpassing factor of this kind and in the pursuit of its absolutes frequently strikes against. It glimpses a state, a power, a presence that is near and within and in most to it and yet immeasurably greater and singularly distant and above it; it has a vision of something more essential, more absolute than its own absolute, intimate, infinite, one, and it is that which we call God, Self or Spirit. This then the mind attempts to know, enter, touch and seize wholly, to approach it or become it, to arrive at some kind of unity or lose itself in a complete identity with that mystery, "Ascharyam". The difficulty is that this spirit in its purity seems something yet farther than the mental absolutes from the actualities of life, something not translatable by mind into its own terms, much less into those of life and action. Therefore we have the intransigent absolutists of the spirit who reject the mental and condemn the material being and yearn after a pure spiritual existence happily purchased by the dissolution of all that we are in life and mind, a Nirvana. The rest of spiritual effort is for these fanatics of the absolute a mental preparation or a compromise, a spiritualising of life and mind as much as possible. And because the difficulty most constantly insistent on man's mentality in practise is that presented by the claims of his vital being, by life and conduct and action the direction taken by this preparatory endeavour consists mainly in a spiritualising of the ethical supported by the psychical mind—or rather it brings in the spiritual power and purity to aid these in enforcing their absolute claim and to impart a greater authority

(continued from the previous page) than life allows to the ethical ideal of right and truth of conduct or the psychic ideal of love and sympathy and oneness. These things are helped to some highest expression, given their broadest luminous basis by an assent of the reason and will to the underlying truth of the absolute oneness of the spirit and therefore the essential oneness of all living creatures. This kind of spirituality linked on in some way to the demands of the normal mind of man, persuaded to the acceptance of useful social duty and current law of social conduct, popularised by cult and ceremony and image is the outward substance of the world's greater religions. These religions have their individual victories, call in some ray of a higher light, impose some shadow of a larger spiritual or semi spiritual rule, but cannot effect a complete victory, and flatly in a compromise and in the act of compromise are defeated by life. Its problems remain and even recur in their fiercest forms—even such as this grim problem of Kuruksetra. The idealising intellect and ethical mind hope always to eliminate them, to discover some happy device born of their own aspiration and made effective by their own imperative insistence, which will annihilate this nether untoward & aspect of life; but it endures and is not eliminated. The spiritualised intelligence on the other hand offers indeed by the voice of religion the promise of some victorious millennium hereafter, but meanwhile half convinced of terrestrial impotence, persuaded that the soul is a stranger and intruder upon earth, declares that after all not here in the life of the body or in the collective life of mortal man but in some immortal Beyond lies the heaven or the Nirvana where alone is to be found the true spiritual existence.

It is here that the Gita intervenes with a restatement of the truth of the Spirit, of the Self, of God and of the world and Nature. It extends and remoulds the truth evolved by a later thought from the ancient Upanisads and ventures with assured steps on an endeavour to apply its solving power to the problem of life and action. The solution offered by the Gita does not disentangle all the problem as it offers itself to modern mankind; as stated hers to a more ancient mentality, it does not meet the insistent pressure of the present mind of man for a collective advance, does not respond to its cry for a collective life that will at last embody a greater rational and ethical and if possible even a dynamic spiritual ideal. Its call is to the individual who has become capable of a complete spiritual existence; but for the rest of the race it prescribes only a gradual advance, to be wisely effected by following out faithfully with more and more of intelligences and moral purpose and with a final turn to spirituality the law of their nature. Its message touches the other smaller solutions but, even when it accepts them partly, it is to point them beyond themselves to a higher and more integral secret into which as yet only the few individuals have shown themselves fit to enter.

The Gita's message to the mind that follows after the vital and material life is that all life is indeed a manifestation of the universal power in the individual, a derivation from the Self, a ray from the Divine, but actually it figures the Self and the Divine veiled in a disguising Maya, and to pursue the lower life for its own sake is to persist in a stumbling path and to enthrone our nature's obscure ignorance and not at all to find the true truth and complete law of existence. A gospel of the will to life, the will to power, of the satisfaction of desire, of the glorification of mere

(continued from the previous page) force and strength, of the worship of the ego and its vehement acquisitive self-will and tireless self-regarding intellect is the gospel of the Asura and it can lead only to some gigantic ruin and perdition. The vital and material man must accept for his government a religious and social and ideal Dharma by which while satisfying desire and interest under right restriction, he can train and subdue his lower personality and scrupulously attune it to a higher law both of the personal and the communal life.

The Gita's message to the mind occupied with the pursuit of intellectual, ethical and social standards the mind that insists on salvation by the observance of established Dharmas, the moral law, social duty and function or the solutions of the liberated intelligence, is that this is indeed a very necessary stage, the Dharma has indeed to be observed and, rightly observed, can raise the stature of the spirit and prepare and serve the spiritual life, but still it is not the complete and last truth of existence. The soul of man has to go beyond to some more absolute Dharma of man's spiritual immortal nature. And this can only be done if we repress and get rid of the ignorant formulations of the lower mental elements and the falsehood of egotistic personality, impersonalise the action of the intelligence and will, life in the identity of the one self in all, break out of all ego-moulds into the impersonal spirit. The mind moves under the limiting compulsion of the triple lower nature, it erects its standards in obedience to the Tamasic, Rajasic or at highest the Sattvic qualities; but the destiny of the soul is a divine perfection and liberation and that can only be based in the freedom of our highest self, can only be found by passing through its vast impersonality and universality beyond mind into the integral light of the immeasurable Godhead and supreme Infinite

(continued from the previous page) who is beyond all Dharmas.

The Gita's message to those, absolutist seekers of the Infinite, who carry impersonality to an exclusive extreme, entertain an intolerant passion for the extinction of life and action and would have as the one ultimate aim and ideal an endeavour to cease from all individual being in the pure silence of the ineffable Spirit, is that this is indeed one path of journey and entry into the Infinite, but most difficult, the ideal of inaction a dangerous thing to hold up by precept or example before the world, this way, though great, yet not the best way for man and this knowledge, though true, yet not the integral knowledge. The Supreme, the all-conscious Self, the God-head, the Infinite is not solely a spiritual existence remote and ineffable; he is here in the universe at once hidden and expressed through man and the gods and through all beings and in all that is. And it is by finding him not only in some immutable silence but in the world and its beings and in all self and in all Nature, it is by raising to an integral as well as to a highest union with him all the activities of the intelligence, the heart, the will, the life that man can solve at once his inner riddle of Self and God and the outer problem of his active human existence. Made Godlike, God-becoming, he can enjoy the infinite breadth of a supreme spiritual consciousness that is reached through works no less than through love and knowledge. Immortal and free, he can continue his human action from that highest level and transmute it into a supreme and all-embracing divine activity, — that indeed is the ultimate crown and significance here of all works and living and sacrifice and the world's endeavour.

This highest message is first for those who have the strength to follow after it, the master men, the great spirits, the God-knowers, God-doers, God-lovers who can live in God and for God and do their work joyfully for Him in the world, a divine work uplifted above the restless darkness of the human mind and the false limitations of the ego. At the same time, and here we get the gleam of a larger promise which we may even extend to the hope of a collective turn towards perfection—for if there is hope for man, why should there not be hope for mankind?—the Gita declares that all can if they will, even to the lowest and sin fullest among men, enter into the path of this 'Yoga'. And if there is a true self-surrender and an absolute un egoistic faith in the indwelling Divinity, success is certain in this path. The decisive turn is needed; there must be an abiding belief in the Spirit, a sincere and insistent will to live in the Divine, to be in self one with him and in Nature—where too we are an eternal portion of his being—one with his greater spiritual Nature, God-possessed in all our members and Godlike.

M.N.ROY: "A CRITIQUE OF GANDHI'S PHILOSOPHIC TEACHING".@@

The most commonly agreed form of India's world message is Gandhism. Not only does it dominate the nationalist ideology, it has found some echo outside India. It is as the moralising mysticism of Gandhi that old Indian thought makes any appeal to the Western mind. Therefore, an analysis of Gandhism will give a correct idea of the real nature of India's message to the world.

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@@ Independent India Magazine.1943.

But Gandhism is not a co-ordinated system of thought. There is little of philosophy in it. In the midst of a mass of platitudes and hopeless self-contradictions, it harps on one constant note—a conception of morality based upon dogmatic faith. What Gandhi preaches is primarily a religion: the faith in God is the only reliable guide in life. The fact that even in this twentieth century, India is swayed by the naive doctrines of Gandhi speaks for the cultural backwardness of the mass of her people.

The subtlety of the Hindu philosophy is not the measure of the intellectual level of the Indian people as a whole. It was the brain child of a pampered intellectual elite, sharing power and privilege with the temporal ruling class. It still remains confined to the comparatively small circle of modern intellectuals, and represents nothing more than a nostalgia. The popularity of Gandhi and the uncritical acceptance of his antics as the height of human wisdom knock the bottom off the doctrine that the Indian people as whole is morally and spiritually superior to the western peoples.

The fact is that the great bulk of the Indian people are steeped in religious superstitions. Otherwise, Gandhism would have no social background, and disappear before long. They have neither any understanding of philosophical problems nor are they concerned with metaphysical speculations in preference to material questions. As normal human beings, they are engrossed with the problems of worldly life, and being culturally backward, they necessarily think in terms of religion; conceive their earthly idonla, and their egoistic aspirations in religious forms. Faith is the mainstay



(continued from the previous page) of their existence; prejudice the trusted guide of life; and superstition, their only philosophy.

Gandhism is the ideological reflex of this social background. It sways the mass mind not as a moral philosophy, but as religion. It is neither a philosopher nor a moralist that has become the idol of the people. The masses pay their homage to a Mahatma – a source of revealed wisdom and agency of supernatural power.

This can be taken as the central point of Gandhism. It is the philosophy of blind faith. Nothing can be more beneficial to the established order of things, be it in the West or in the East, than the propagation of this blind faith, and the acceptance of a code of absolute morality based upon dogmatic religious belief.

Love, goodness, sacrifice, simplicity, absolute non-violence (in thought as well as in deed) – these are the moral precepts preached by Gandhi. They are all absolute conceptions, being based upon blind faith. They are all immutable categories, various forms of the self-same transcendental truth, being manifestations of a divine will. What would be the result if these noble moral precepts were practiced at large? It should be noted that Gandhi, like a true prophet, delivers his message to the masses. That is the most important point to be borne in mind while examining Gandhism. Addressed to the masses, the spiritual and moral message of Gandhi means a direct support for its antithesis, for what it pretends to combat, namely, vulgar materialism. Love, goodness, sacrifice, simplicity, absolute non-violence – practiced by the masses, these virtues would strengthen the position of power and privilege

(continued from the previous page) of those who personify the love of lucre. The faith in the benevolence of God, the belief that the inequities of the established social order are all for the good, would simply enable the masses to beat their cross of sorrow and suffering cheerfully. Those making profit out of the un-godly conditions of God's world would thrive.

Finally, non-violence—the piece de resistance of Gandhism. This is the central principle of the entire philosophy holding all its quaint dogmas and naïve doctrines together into an elaborate system of highly reactionary thought.

The cult of non-violence is exactly the opposite of what it appears to be. It offers a direct aid to violence in practice. Every form of class-ridden society is maintained by violence. Therefore who preach non-violence to the exploited and oppressed masses are defenders of violence. Non-violence, practiced by the oppressed and exploited, would offer the surest guarantee to any social system maintained by violence.

Neither the preachers nor the proselytes of Gandhism, however, would have the consistency of carrying their cult to the nihilistic extreme. There would be a certain macabre majesty in such boldness. But with all the absoluteness of its standards, Gandhism remains on the ground of the relative. After all, it prescribes a practical cure for the evils of the world. And the remedy suggested is the reactionary programme of forcibly keeping society in a relatively static condition. Gandhism offers this programme because it is the essence of an ideology developed on the background of a static society. But India's "spiritual message", while still finding an echo in the ruins of the native society, can have no standing appeal to the

(continued from the previous page) world of modern civilization. There the society is armed with potentialities which preclude its falling into a state of stagnation. Modern civilization is dynamic. It must go forward. Not only the masses, but even the capitalist rulers of the West must reject the ideology of a static society. And precisely in this dynamic nature of the civilization developed under its aegis, lies the nemesis of Capitalism. It cannot carry the civilization further. Nor can it hold it back in a static state as a guarantee for its continued existence. The perspective, therefore, is the advance of modern civilization ever the boundaries of Capitalism. Materialist philosophy throws a flood of light on that perspective of the future of mankind. India's "spiritual message", on the contrary, would teach the West to turn its back upon the goal within reach, and relapse into medieval barbarism.

Gandhism talks ad nauseum of love, goodness truth etc., These are abstract categories which elude definition. They may mean anything or nothing. Besides, they have been preached in all ages, and never have these noble virtues been in theory rejected by man, individually or collectively in the East or in the West. They have always been the ideals of men. Since they can never be defined so as to command common acceptance, it is not possible to accuse any man or community of a discrepancy between their profession and practice. Therefore, it would be dogmatic to charge Western civilization of having abandoned these traditional ideals, just as it would be gratuitous to claim that Gandhism represents their practical application to life. We must either give both the parties the credit of following those ideals or suspect them alike of hypocrisy. These elusive shibboleths do not

(continued from the previous page) take us anywhere. They do not enlighten us as to what exactly is the "world message" of Gandhism—this typical product of India's "spiritual genius".

But there are other points of Gandhism which can be examined with greater success. In examining them, we find ourselves on the solid ground of the concrete. They are not mere abstractions, empty of the content of reality. They are precepts whose real meaning can be easily read by putting them into practice. For one thing, there is faith which has played such an important part in the spiritual development of man. The basis of modern civilization—scientific knowledge—is incompatible with faith; whereas Gandhism proudly declares its faith in the divine will.

Mankind begins its journey towards real spiritual liberation by leaving the traditional ground of faith. Faith is born of ignorance. If the world remained in the mental state evidenced by the Gandhist confession of faith, quoted above, it would make no progress. The faithful, unless their profession is hypocritical, are debarred from doing anything to change a given condition of the world. For otherwise, they would be violating the divine will, interfering with providential arrangement. They cannot have such antithetical ideas as good and evil, right and wrong, love and hate, so on and so forth. God being benevolent—the embodiment of goodness, justice love—everything in the world happening according to his will, must be good and right. Can there be anything more convenient to those enjoying worldly power and privilege than this divine philosophy of faith? The masses accepting the established order as divinely ordained

(continued from the previous page) as willed by a benevolent God, its security is guaranteed. The upper classes can enjoy their power and privileges without any anxiety. Such is the social significance of the spiritual value called faith. And faith is the cornerstone of Gandhism. The whole body of orthodox Hindu philosophy rests upon the self-same corner-stone. It starts from the assumption of a supernatural spiritual Being, and sets itself the impossible task of knowing the unknowable. Naturally, it traces knowledge to revelation. Illusion becomes the source of illumination.

Let us suppose that Europe would respond to the call of Gandhism. What would be the result of that exemplary prepotance on the part of the sinner? Machines would be replaced by spinning wheels; thereby production be reduced so as to eliminate automatically the problem of distribution; the standard of living would go down to the level of simplicity. In plain language, Gandhi would lead the world back to the middle ages. But what is the guarantee that society would remain stationary in that idealised state? Then, if "return to simplicity" is the highest ideal, where are you going to draw the line? Why should society stop at medieval barbarism? Why should it not go all the way back to primitive savagery? Hand industry and the holy wheel are not the token of primitive simplicity. Man had lived a for simpler life before he reached the stage at which he wore woven garments and used other manufactured articles. If simplicity is the ideal of human existence, then the march back must not stop until mankind has reverted to the stage in which its requirements are the most minimum. That is to say, the ideal of human being is the savage living on the tree clothed in his nakedness and subsisting on roots

(continued from the previous page) and fruits.

To avoid being driven to this position, Gandhi qualifies his ideal of simplicity by "proper proportions". But it does not help to draw the line arbitrarily. What are the proper proportions of simplicity? Who is going to decide? What is the standard of simplicity? If you permit mankind to progress from primitive savagery to mediaeval barbarism, by what logic are you going to prohibit further progress to modern civilisation? Once you admit that it is not immoral or sinful for mankind to progress, you have no reason to set a limit to that progress.

India's message to the world is so fallacious because the vision of the Indian spiritualist, is limited by the social backwardness of his own culture. For historical reasons, Indian society lingered in the twilight of medievalism. That unfortunate state of social stagnation came to be idealised. Indian spiritualists want to impose their false ideal upon the world on the image of the backward Indian society.

Gandhi's proposition of a return to hand industry is obviously based upon ignorance of the history of modern civilisation. Modern machine industry has grown directly out of the background of medieval handicraft. Man has always used tools to gain his livelihood. The ability to use some sort of a tool in addition to his own bodily organs differentiates man from his animal ancestor. To use tools is therefore, a normal human function, and the progressive improvement of the tool, with which he earns his subsistence, is the indicator of the cultural advance of man. When man learns the use of metal, he reaches a cultural level much higher than that of his predecessor of the Stone Age.

(continued from the previous page) Machine is but the highly developed tool. It is part of a normal human existence just as much as the tools of hand industry. You cannot advise mankind to discard machine without declaring, by implication, if not in so many words, that the use of tools is incompatible with humanness. Thus, you identify humanness with animalness; for, the use of tools is the line of demarcation between the animal and man.

Again to avoid taking up this fantastic position, an arbitrary line is drawn. It is permissible to use tools up to a certain fixed level of development. But thus far and no fact there. The advance from the takli to the charaka takes place within the bounds of normal humanness. But the road from the charkha to the spinning jenny is the road to perdition. The journey on that road corrupts the humanity in man and makes an abominable materialist of him, his spirit is overwhelmed by the flesh: This absurd theory of culture has regard neither for logic nor for the very elementary principles on economics.

The advocates of this theory adumbrate that the modern machine makes a slave of man; return to hand industry would restore man to his individual freedom. Another illusion. The function of the tool is to help man in earning his subsistence with a minimum of effort and time. In modern industry man can earn a living in return for eight hour's work a day. The amount of daily labour could be easily reduced by half. The handicraftsman must work twelve hours or more to get the same result. And if a limit is set to the development of tools he will have no prospect of ever getting out of this drudgery. To attend one or several fly-shuttles for eight hours a day in a modern factory turns a man into a slave of the machine; but playing the spinning wheel for twelve hours

(continued from the previous page) he becomes a free man able to soar high, spiritually.

A lower standard of living forced upon the masses would be an effective check for a general cultural advance. And it is sheer nonsense to maintain that any real spiritual uplift is possible in an atmosphere of cultural backwardness.

The false cry of "over-production" is raised in the interest of Capitalism. Gandhi repeats the cry like a parrot. This may be explained by his ignorance of economics. But there is logic in his blundering condemnation of the imaginary evil of over-production. Restricted production of goods fits in with his moralising social philosophy. In his opinion the more goods are produced, the wider becomes the scope of enjoyment and, in consequence, the greater is the corruption of human nature. Gandhi's social philosophy is thus opposed to an economy of abundance, and therefore backs up the economy of scarcity which suits the interests of Capitalism in decay. The economy of abundance, that is, increase of consumption to keep pace with production, has become a social necessity in consequence of technological advance. But it tends to burst the bounds of Capitalism. Therefore, to-day the more conservative section of capitalists take up the paradoxical position of advocating the medieval economy of scarcity. They advocate restricted production. Here Gandhism is caught with a strange bed-fellow-fascism--results logically. The "Spiritualist" doctrines of self-control, simple living, voluntary poverty, fit in with the requirements of unsocial Capitalism.

SHUKADEVA: "Who am I? Whence am I come? Who are you? Who has created this universe? He who considers these problems and sees his own self everywhere all-pervading like space, is devoid of the sense of inside and outside."



NALINAKSHA DUTT: BUDDHAGOSHA'S SYSTEM OF BUDDHIST  
MEDIATATION.@@

Silavisuddhi (ethical purity) and cittavisuddhi (mental purity) are the two vital conditions to be fulfilled by the bhikkhus for the realization of Nibbana, and the major portion of the Buddhist texts is devoted to the exposition of these two visuddhis. Many modern writers have dealt comprehensively with silavisuddhis teachings of Buddhism but few have taken up for detailed study the teaching dealing with cittavisuaddhi. The principal reason for such one-sided study is that the purification of mind is attained through meditational practices, and the lessons on such practices can be best, and are actually, imparted orally, and perhaps secretly, by the 'aoraya' to his 'antevasika! An exposition however detailed of these practices cannot make itself sufficiently explicit.

The only comprehensive attempt to give an exposition of the practices has been made by Buddhagosha in his 'Visuddhimagga'. The object of this paper is to present to the inquisite a connected intelligible account of what Buddhagosa has said. It will serve as a guide to those who feel interested in the Nikaya passage dealing with 'satipatthanas' Jhanas, brahmavidaras, adhinnas, etc.,

A series of spiritual exercise has been prescribed for a monk for attaining complete control over the mind (citta). In verse after verse in the 'Dhammapada' and in passages after passages in the 'Nikayas' the difficulty of controlling the fickle 'citta' has been dilated upon, and at the same time it has been emphasized that the only means of attaining 'Nibbana' is by curbing the citta,

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@@ Indian Historical Quarterly Magazine. 1935.

(continued from the previous page) i.e. withdrawing it from all that is attractive in the world and directing it to the highest goal. There are endless 'upakkilesas' like raga, dosa, moha which never permit citta to rest at peace, and the various meditational practices prescribed in the Buddhist texts have for their first object the steadying of the mind so as not to be affected by the weal and woes of the world. It is only with a steady mind that one is capable of comprehending the essential oneness or sameness and vastness of the beings of the universe—the Nibbana of the different schools of Buddhist philosophy.

It is almost an axiomatic truth that control over mind is attained through meditational exercises. Buddha gosha has often used the two words citta and samadhi synonymously.

There is a graduated course in these meditational exercises, and this course ranges from the most elementary form of smadhi, i.e. simple fixation of mind on a black or white circular spot to the most subtle when the mediator loses wholly his consciousness and sensation and reaches a state which is almost akin to the state of death.

While attempting concentration of mind, upachara is said to be that mental state which immediately precedes the fixation of the mind on a certain point; the fixation is appana (Sans. arpana). It may be described also as the preparatory attempts for developing thorough concentration of mind, i.e. appana.

Ratipada is that part of mental exercise which is necessary for collecting one's thoughts and reaching the upacara stage, and abhinna refers to the next course of exercises which lead to appana i.e. fixing mind upon and point.

The subjects of meditation are hardly possible of enumeration though traditionally they are said to be forty in number. The selection of the subject, as has been shown above, was left to the Kalyanamitta who was free to choose any subject which, he thought, would be the most suitable for his disciple, no matter whether it was included in the traditional list or not. As, for instance, one of the very common subjects of meditation found in the Nikaya is aniccasanna to destroy the sense of I-ness (asmimāna) but it is not included in our traditional list.

To induce concentration of mind, a beginner is generally asked to fix his attention on a piece of earth which may or may not be specially prepared for him (kata or akata), i.e. he may choose a circular-shaped or square-shaped piece of earth when it is called kata (prepared) or he may choose, say a ploughed field when it is called akata (unprepared). In the former case particular attention should be given to the fact that the earth must be without any colour as it is likely to divert attention from the earth to its lakḥaṇas, e.g. colour. It is, however, recommended that the earth should be of reddish brown colour like that of dawn; and taken, if possible, from the bed of the Ganges. In a secluded place the adept is to take his seat and try to concentrate his mind on the pathavikasina, cogitating all the while the evils of Kama, the solace in overcoming it and the fact that great saints had obtained emancipation by means of such dhyanas, and repeating constantly the term pathavi or any of its synonyms, mahi, medini, bhumi, vasudha, or vasundhara. The adept is to try to see with his eyes shut the image of the pathavi inwardly with as vividness and distinctness as he was doing with his eyes open.

Aloka-kasina i.e. when the object of meditation is a spot of light. The sun's or the moon's rays, if received through a chink in the walls, or windows or through an opening in a thick foliage, form a circular spot of light on the earth. The adept fixes his attention on it and utters 'obhaso obhaso', 'aloko aloko'. The spot of light may also be obtained artificially by putting a lamp within a jar having a hole in its side. As said before, the adept by concentrating his mind on the spot of light develops the nimittas and jhanas.

Paricchinnakasa-kasina i.e. when the object of meditation is limited space. The openings in a wall or a window may well be utilised as paricchinna-akasa, or an opening may be made, say, four fingers wide in a well-covered pavilion or in a sheet of leather. The adept is to fix his attention on the opening and utter 'akaso akaso' and develop gradually the nimittas and jhanas.

The practice of marana-sati implies that the adept after having seen a corpse is to ponder over the fact that he is also subject to that inevitable death and by doing so he rouses his mindfulness of death, mental agitation and also knowledge relating to it. This leads to the destruction of the nivaranas and induction of the Jhanas.

Those who choose breath-control as their Kammatthana, are required to go to a forest or enter into a secluded spot, cut off his memories of the outside world and direct his attention to his own inhalation and exhalation and thus gradually develop upacara and appana. He should sit cross-legged, keeping his body erect. Then he is to exhale (assaso) and inhale (passaso), observing the time it take a

(continued from the previous page) for full inhalation and full exhalation, watching also when exhalation or inhalation starts (adi), reaches the middle (majjha) and the end (pariyosana). In exhalation the breath starts from navel (nabhi), pass through heart (hadaya) and reaches the nose-tip ((nasikaggam), and in inhalation the process is just in the reverse direction. The mind follows the course of the breath consciously. It is only by long practice that an adept is able to keep himself aware of all the three stages of in-breathing and out-breathing. Such observation and control of the breath lead to stoppage of all bodily movements. By these aids the adept soon acquires the patibhaya-nimitta (concept) and develops appana (or thapana, fixation of the mind) and in some cases the body of the adept becomes so light as to rise up in the air. At this stage the external inhalation and exhalation cesse but there are internal inhalation and exhalation, to which then the adept's mind is directed.

Upasamanussati or cogitation of Nibbana. The adept as usual is to retire to alone place and think of the fact that the absence of attachment (viraga) is the best of all dhammaco constituted and unconstituted. He thereby develops concentration of mind and the Jhanas.

The adept desirous of practising mettabhavana should take his seat in a secluded place after he has finished his meal and realise the avils of dosa-citta (mind full of hatred) and merits of khanti (forbearance) for my metta-bhavana, dosa is removed and khanti developed.

The first step in metta-bhavana is to select the person upon whom the adept in to

(continued from the previous page) look upon with a friendly eye but at the same time be free from raga and such other feelings. After pointing out the various difficulties in selecting the person, it is suggested that metta-feeling should be first exercised in connection with one's own self, i.e. wish for one's own good and then in connection with his spiritual preceptor and so forth wishing him all happiness. In this way he is first to develop appana and then gradually extend his range, including ultimately his enemies, after having completely destroyed his patigha, if any. He is to extend his range from the inmates of his own avasa to those of another and so on to nine or ten avasas, and then to the inhabitants of a village, town and so forth up to a cakkavala. The next step for him is to break down the line of demarcation (simasambheda) between any two persons, i.e. his feeling of love towards himself, his friends, his enemies or neutrals should be absolutely without any distinction. As for instance, if a man wants to kill his enemy, he must not say that the life of his enemy be spared and his be taken instead; it will not then be simasambheda. To him there should be no distinction between himself and his enemy and it is this state of mind that metta-bhavana is expected to create.

In practising upekkha-bhavana it is suggested that the person to be selected for the exercise of the feeling of equanimity should be a neutral one and then a friend and then an enemy.

The subjects of meditation that we propose to treat now induce the higher jhanas from the fifth to the eighth and carry the mind of the adept to the region of Arupaloka.

So long the conception of akasa is associated

(continued from the previous page) with cakkavala; though it is unlimited the adept does not go beyond Rupaloka. The adept is to think constantly of ananta-akasa but without any kasina, i.e. without any reference to the akasa as extending over a cakkavala or so forth. In short, his mind is to be severed from rupa-sanna (sabbaso rupasannanam samatikkama), and hence without the possibility of nanatta-sanna (sense of distinction).

This is closely connected with the previous subject of meditation and at the same time a further step ahead of it. In the akasanancayatana meditation, the adept's mind is not without some notion of sphere (desa). This is considered as faulty and the adept seeks to withdraw his mind from the sense of sphere and confines his attention to the 'consciousness' only.

In this case the adept withdraws his mind from the consciousness (vinnanana), of ananta-akasa, and cogitates on voidness or absence of vinnana or anything else (n'atthi n'atthi' ti vasunnam sunnan tiva vivittam vivittan ti va). By such cogitation, his mind realises the non-existence of vinnana and thus gradually develops the seventh jhana of nothingness.

The adept is to ponder over the evils connected with the food. The evils may be of many kinds, e.g. the botheration of going out for alms and seeking for it; performing the preliminaries when taking food; the unclean stomach which receives the food, the undigestibility of food and so forth. By meditating over these evils, he gets rid of desire for food and gradually of all desires (tanha). He feels no attachment for his body, and thus attains the summum bonum in this life.

The adept, taking up this Kammatthana,

(continued from the previous page) examines the contents of his body under the four heads: pathavi, apo, tejo and vayu. He takes into consideration one by one his – skin, flesh, sinews, marrow, kidneys, bones etc and examines their functions and then looks upon them as nothing but one of the four elements, and as such they are mere material objects (acetana), indeterminable (avyakata), substanceless (sunna), non-sentient (nissatto) and so forth. Such examination and cogitation makes the adept realise the voidness (sunnatam) of his self and so of the world and can no longer perceive the existence of different beings. As soon as he develops this mental state, he in fact attains the highest knowledge.

A monk anxious to take up a subject for meditation, must, at the first place, choose a competent spiritual preceptor (kalyanamitta) He should first try to find out one who has practised the fourth and fifth jhanas and by means of them has developed insight (vipassana) into the turths of the universe, and has, in fact, become an Arhat, by destroying all the impurities (asavas). Failing to get hold of such persons, he should seek for the next best in the descending scale, thus (i) an anagami (ii) a sakadagami; (iii) a sotapanna; (iv) a puthujjana who practises the jhanas; (v-vii) a master of three or two or one pitaka; (viii) a master of one nikaya with its atthakatha, and lastly, (ix) a lajji (aman of self-restraint).

If the candidate finds a suitable preceptor in the monastery where he lives, so far so good; if not, he should proceed to the place where he may find his preceptor. When he approaches his preceptor for a Kammatthana, he is to answer the questions, which will be put by his preceptor to find out the Kammatthana that would suit him best. He is to



(continued from the previous page) receive his instructions and ponder over them carefully.

The suitability of the place of meditation should also be taken into consideration. The candidate preferably should dwell with his preceptor in the same monastery. Failing same, he should find out a suitable place not far from the abode of his preceptor, for he is to see him occasionally in order to correct himself about the practice of Kammattana. Buddhaghosa enumerates eighteen kinds of places unsuited to meditational purpose. The suitable place for meditation must fulfill the following conditions:- (a) not far nor too close, (b) easy of access, (c) not crowded by day, (d) quiet at night, and (e) not exposed to mosquitoes, or serpents, wind or sun. About the suitability of the time for meditation, it is recommended that it should be after the monk has returned from his begging round and taken his mid-day meal.

The first and foremost duty of the Kalyanamitta (spiritual preceptor) is to study the mental leanings of the candidates before he can prescribe his subject of meditation. It may be incidentally remarked that unless the Kalyanamitta is a Khinasava or at least an Anagami or Sakadagami, he cannot be expected to have acquired the higher powers (abhinna) of knowing others' minds (paracittanana) or one's previous births (pubbenivasanussatinana) which are indispensable for ascertaining properly the mental leanings of the candidate. For practical purposes, it is suggested that the spiritual preceptor should ascertain the leanings of the candidates by asking him about his likes and dislikes. A person's leanings should be ascertained by observing closely his movements (iriyapatha), actions (kicca), food (bhojana),

(continued from the previous page) ways of looking at things (dassanadi), and lastly the qualities peculiar to him. Buddhaghosa in his Visuddhimagga has made six divisions of such mental leanings of individuals towards viz., (i) raga (attachment), (ii) dosa (hatred), (iii) moha (delusion) (iv) saddha (faith), (v) buddhi (intelligence) and (vi) vitakka (argumentation). Class (i) has for characteristics more of deceitfulness pride, evil desires, ambition, discontentedness, lasciviousness, fickleness, etc., class (ii) has more of anger, hypocrisy, envy, and miserliness etc., class (iii) has more of idleness, doubts, obstinacy, etc., class (iv) i.e. those with saddha have the characteristics of being given more to charity, desire of seeing holy persons and hearing religious discourses, joy, solitude, credulousness etc., class (v) has amiability, friendship, moderation in food, mindfulness, watchfulness, emotion and exertion etc., and class (vi) has propensity for argumentation, love for frequenting societies, lack of keenness in application for good objects, unsteadiness, fountness moving about etc.,

The above is only a very general classification, for Buddhaghosa points out the possibility of further analysis of mental leanings, e.g., those with raga love evil deeds as those with saddha love moral precepts and so forth; hence there is a commonness between these two classes, i.e. both have a strong feeling or earnestness for evil in one case and for good in the other.

To strengthen his mind he brings to his memory the fact that numberless disciples of Buddha had before him followed this path and succeeded in attaining their object, and that he will, likewise, with the help of his teacher be able to reach the goal, Nibbana,

He now sits cross-legged keeping his body

(continued from the previous page) erect and fixes his mind on the subject of meditation.

Even at this stage the mind of the adept cannot be steady in concentration; it is like a child unable to stand though making attempts to stand on his legs. The brighter concept, which he now possesses though intermittently, is called patibhaga-nimitta. It is exceedingly difficult to make the patibhaga-nimitta steady and this is not possible for an adept so long he is in the upacara stage. He will now have to exert to pass from upacara to the appana state. He has got to be very particular about the selection of his avasa (dwelling place), gocara (places from which to collect alms), bhassam (improper talks), pyaggalo (associates) bhojanam (food), utu (seasonal food), and iriyapathas (postures in which he should pass his time). The stage next to upacara is appana in which the adept's power of concentration becomes strong and steady; and the mind is likened to a grown up man able to stand on his legs as one as he likes. In the appana stage the adept can fix his attention on the subject of meditation one whole day or one whole night. It is not possible to maintain the patibhaga-nimitta for any length of time unless the adept reaches the appana stage. It sometimes happens that the adept becomes over-energetic and thereby gets excited and fails to attain the firmness of appana state. As a reaction to it, sometimes it so happens that he gets dejected, his energy slackens and his mind drifts to slothfulness. It is therefore advised that the adept should neither be over-energetic nor slack in directing his mind towards the nimitta. It is by maintaining the balance of mental energy that an adept easily obtains appana.

For the attainment of appana state the adept stops his bhavanga thought and concentrates his mind on the object of meditation, which then becomes

(continued from the previous page) an object of mental reflection (manodvaravajjam). It is followed as usual by the seven thought-moments (sattakkhattum javanam javati). It is in the fourth or the fifth moment that the appana state of mind develops. It is ekacittakkhanika. Immediately after appana, i.e. in the sixth or seventh moment, the usual currents of thought (bhavanga-citta) reappear. The appana state therefore refers to a certain mental development which the adept acquires in course of meditational practices. One who has developed that state is able to keep up the patibhaga-nimitta for a certain length of time and becomes fit for practising the jhanas.

The ten ways and means for passing from the upacara to the appana stage are enumerated as follows: 1. Cleanliness in regard to body and clothing 2. Equipose (samabhava) of the faculties of faith (saddha) energy (viriyā) memory (sati), concentration (samadhi) and intellect (panna). 3. Proficiency in acquiring the nimitta (object of meditation) and in maintaining it. 4. Avoidance of mental slackness. He develops viriyā sambojjhanga by remembering the fact that it is by being energetic persons have become great and that he can also be like them if he applies his energy and dismisses his slothfulness. 5. Not allowing the mind to get excited (uddhata) 6. Toning the mind. Sometimes the adept gets disheartened by failing to acquire the desired object viz., knowledge or quietude. To get over such depression of mind, he is advised to remember things which would agitate his mind. 7. Looking upon the mind with equanimity. 8.&9. Avoidance of persons not engaged in meditation and association with persons engaged in meditation; and 10. Strong desires for concentration of mind.

The conditions precedent to the attainment

(continued from the previous page) of the first trance are:- 1. Dissociation from *vatthukama* and *kilesakama*, the former referring to attractive things of the world and the latter to mental impurities like *chanda*, *raga*, or the five *nivaranas*. 2. Directing (*abhiniropana*) one's mind to the object of meditation. It is compared to the spreading of wings when the bird is about to fly up (*abhiniropana*). 3. Roaming of one's mind on the object of meditation. It is compared to the turning round of the bees on the top of a lotus (*anuppabandhana*). 4. Derivation of mental and physical joy (*pinana*) through the removal of *nivaranas* and its enjoyment (*anubruhana*), and lastly, 5. Full concentration of mind.

The adept, who has once obtained the first trance, should repeat it, and for the sake of doing it, he should choose the same food, place of residence, companions, etc., as he had when he first developed it. He should be very careful about the hindrances which may spoil his attained fruit. He should also constantly practise *avajjana* (adverting to trance), *samapajjana* (entering into trance), *adhitthana* (maintaining the trance), *vutthana* (issuing out of the trance) and *paccavekkhana* (reflecting).

The bird's act of flying by resting on its wings in the air is compared to the adept's putting of his mind on the object of meditation (*vitakka*) while its actual flying by moving its wings is compared to the adept's thoughts going deep into the object of meditation.

Another simile of *vitakka* and *vicara* is as follows: firm grasping of a dirty bowl by one hand is *vitakka*, while the act of cleansing it by the other hand is *vicara*.

The psychological conditions relating to the second trance are indicated as follows:- 1. Cessation of *vitakka* and *vicara*, which are matters of the first trance. In the second

(continued from the previous page) trance, the object of meditation takes a firm hold of the mind (*angapatubhava*), and the physical sensations are no longer external (*olarika*) but purely internal. 2. Attainment of inward calmness and concentration of thought on one object (free from *vitakka* and *vicara*). The calmness is attained by the development of faith (*saddha*). In the first trance, *saddha* is present, but it does not produce complete calmness on account of the presence of *vitakka* and *vicara*. In the second trance, *saddha* becomes stronger, tranquillizes the mind completely, ending in complete concentration of thoughts. 3. Total removal of *vitakka* and *vicara*. On account of complete concentration of mind, the *indriyas* remain impervious to both inward and outward sensations and as such there is not the remote possibility of the appearance of *vitakka* and *vicara*. 4. Derivation of joy (*piti*) through concentration of mind (*samadhija*) and its enjoyment (*sukha*), and 5. Full concentration of mind (*cittekaggata*).

Like the first trance, the adept should repeat the second trance. He gradually realises that *piti* also is a source of disturbance to mental tranquillity and he should now get rid of it in order to reach the third trance.

The conditions for the induction of the third trance are that the adept should be (i) *upekkhako*, (ii) *satima*, and (iii) *sukha-vi-hari*.

(i) By *upekkhako*, it is meant that the mind of the adept should be unaffected by joy (*piti*) or disgust (*viraga*), i.e., his mind must not be perturbed by thoughts of *anicca*, *dukkha* and *anatta* and at the same time it should be passive (*anabhoga*) and inactive (*avyapara*).

(ii) By *satima*, it is meant that the adept should have power of remembrance (*sato*) and be cognisant of the various mental conditions concomitant to the second trance without any delusion

(continued from the previous page) (asammoha). These two factors sati and sampajano are required in upacara and appana; so the reason shown for mentioning it in connection with the third trance is that sati and sampajano are necessary in this case also for keeping the mind away from piti and sukha acquired by the adept in the preceding trance. (iii) By sukhavihari, it is meant that though the adept's mind is unaffected by sukha while in meditation, his body is pervaded by a feeling of ease which he realises only after he has arisen from the trance.

In the fourth trance, no new mental factors are required or got rid of by the adept. This trance is more or less the resultant of the first three. The mental states described in connection with this trance are as follows:-

- (i) free from physical pain or happiness (sukhassa ca pahanadukkassa ca pahana);
- (ii) free from mental pain or happiness (somanassadomanassanam atthainagama);

These two states are acquired by the adept in the first stage (upacara) of meditation; only somanassa is completely eradicated in the upacara state of the fourth jhana.

In every trance, the adept has to take up the Kammatthanas, say, parthavi, induce upacara and appana, and then if he has previously acquired the first, he easily develops it and passes on to the second. Similarly, in the case of the third and fourth also, the adept, has to induce upacara and appana with parhavi, pass through the first and second and reach the third or fourth.

S.C. MUKHOPADHAYA: "THE VEDANTA IDEALIST SYSTEM: @@

It is bent upon the revival of the social and religious institutions of the time of Sree krishna among Hindus who are more or less influenced by the advent of a new cycle and by the contact of a material civilization. An impossible task! Each cycle has its own peculiar

(continued from the previous page) characteristics and the man of the Kali age in which we live is altogether different from the type of humanity which existed in the former Yugas.

The epithets in the Upanishads which describe Brahm as "unthinkable" and "unknowable" are used from the relative stand-point of the mind. To the Aryan Rishi, who suspended every function of the intellect and mind in Samadhi, the First Cause was not unknown. The Rishis identified themselves with the First Cause and knew its nature as completely as we know the nature of a "nut in the palm of the hand". To the Paramhansa who has cut off all ties of the world and has realized that the universe is the incarnation of the Chiddakas, (the universal pure consciousness) who walks through phenomena not like a lump of flesh but like mind itself, Brahm is not unknown. Is he different from the Self which underlies all? "The Art Thou Svetketu," said his father to the young aspirant after spiritual truth. The earth on which the Paramhansa treads is consciousness, the space which he traverses is consciousness, the objects he touches are consciousness, his very body and mind are phases of consciousness. Through this ocean of spirit moves the spiritual man. All limitations have vanished and matter has been transformed into Chit. Above, below, and beyond him roll the waves of Chit and his identity is transferred from the self to the universe! "What shall I do, what shall I see, what shall I touch, and what shall I leave? Nothing is distinct from Me, and the whole universe is consciousness", exclaims the disciple of a Rishi.

Of such a type of Paramhansas was Sankara and a only man of such an exalted consciousness. In the Yoga, Vasista, it is said, that the man who believes in the reality of matter



(continued from the previous page) is a man of a mean mind. Such a man is always at a distance from the threshold of emancipation.

Vivartabad (Vedanta) holds that Brahm is the Upadan Karana, substantial cause of the universe, which latter is an illusory transformation of it, just as the dream-world is the illusory transformation of the mind. In the transformation of this nature, Brahm does not forfeit its own nature just as the mind does not forfeit its own nature while producing a dream. According to Vivartabad, Prakriti is unreal and is destined to be dissolved in Brahm.

The Parinambad of the Sankhya philosophy is untenable for the following reasons: (1) In his "Critique of Pure Reason" Kant has conclusively shown that everything within Space and Time can not but be unreal. Everything within Space and time is subject to the law of causation. When we consider the relation between Cause and Effect, we find that of the two, the Cause is real and the effect which has for its cause the etherial vibrations. Here, Light taken by itself, is a non-entity whose sole essence is the etherial vibration. If there be no seer of light, the etherial vibration alone will remain. Similarly the etherial vibration which is the effect of some unknown cause is also non-existent from the standpoint of that cause. By a similar process of reasoning we learn that every effect is unreal and, therefore non-existent; only the Uncaused Cause, the Substance of the Universe (Brahm) is real. Therefore, everything within Time and Space is unreal. The material world (Prakirti) which is within Time and Space is, therefore, unreal. The material world being unreal its forms, Time and Space are also unreal. For no conception of Space or Time can be formed without thinking of a material point. The material world being unreal, the Pradhana of the Sankhya philosophy is also unreal.

From the above we come to the following congeneralizations.

(continued from the previous page) No philosophical system is true which believes in the reality of matter. For a full explanation regarding the unreality of matter, the reader is referred to the "Critique of Pure Reason" by Kant. What Sankara grasped by pure intuition, Kant reached by the slow process of reasoning. Hence the German Philosopher is the suitable complement of the Indian Sage.

It is said that every system of thought leads to the same goal and, therefore, every religion is true. This statement is partly true and partly false. Though every religion is sure to carry its follower in the haven of peace, yet every road which leads us to our destination is not of the same distance. The traveller who has taken the shortest road will reach his goal sooner than any other person. It is also not impossible that by taking a wrong road a traveller may reach a place quite opposite to his destination.

The belief in the reality of matter is the root of ignorance and bondage. The distinction between matter and mind, self and not-self, Jiva and Brahm, is illusive and binds us with the fetters of ignorance. Matter being unreal and resembling the matter of dream, the everyday world is transformed into a transcendental world, and the existence of Jiva and the universe is merged into the indivisible and self-luminous consciousness.

The Jiva consciousness is changeable and, therefore, false. Within the short limit of twenty-four hours, three altogether different states pass upon it, viz., Jagrat, Swapna, and Sushupti, not to speak of the clairvoyant and mesmeric states in which our consciousness wears a different aspect altogether. From the stand-point of each of the above states of consciousness, the material world wears an altogether different aspect. In the clairvoyant state

(continued from the previous page) the forms of perceptions, viz., time and space, change altogether and come face to face with distant objects and future events in those mystical modes or consciousness. For the above reasons we infer that the varying states of our consciousness cannot be the measure of the reality of the universe. In order to find out what the universe really is, we should consider it from the stand-point of the unchangeable consciousness, Brahman, in which there is neither the seer nor the seen.

It is very true that during the lower stages of Sadhana we should place ourselves in the Dvaita stand-point and observe the rites and formalities enjoined in the Shastras. When the atma which is within the cavity of the heart, is realised, then only is one entitled to judge everything from Advaita stand-point. The transition of the human mind from the Dvaita to the Bishistadvaita and thence to the Advaita is natural. No one can reach the Olympian heights by a single bound.

It is a mistake to suppose that the followers of the Bhakti Marga can never attain the Advaita stage. The late Rama Krishna Paramahansa, the Guru of Vivekananda Swami, was a profound Bhakta, though he was an Advaitabadi of the highest order.

But of the three theories Dvaita, Bishistadvaita, and Advaita, the last finds its entrance in the human heart with great difficulty. We are surrounded by sights and sounds which make us perceive that duality is the prevailing law of the universe. And Sree Krishna says in the Gita that that person is very rare who regards the whole universe as Basudeva.

What is that principle in man which should be separated from all other lower principles by the process of abstraction called Nisidhyasana? It is nothing else than the sense of Pure "I" rather "I am I", which is the constant quality

(continued from the previous page) amidst the never-ceasing changes of the Upadhis; not the sense of "I" which we ignorantly connect with the physical body or with the intellect (for intellect itself borrows its consciousness from "I")— but the pure sense of self-hood in which the "I" is the knower, the Knowledge, and the known. Beyond this all-embracing "I" we cannot go; for it is the witness of everything which the human mind is capable of conceiving. To this central principle every thing is objective—the universe, the human body, the senses, as well as the mind. It is the unchangeable witness of the action of all these. It is the all-pervading conscious Mirror in which the incessant changes of the physical cover are reflected. It witnesses the changes of the body through the intellect, with which it has an imaginary connection and not a real one. To be more clear. As the pure transparent crystal becomes successively clouded by the reflection of the objects of various colours passing before it without at the same time losing its nature, so this sense of self-hood becomes nominally clouded by the changes of the intellect. The pure "I-hood" has no physical connection with the intellect; it has simply a mental connection. Try to realize the true nature of this self by a process of abstraction and you will find that its connection with the body is merely imaginary and all your life-long suffering engendered by the changes of the body was merely caused by the power of illusion, by attributing qualities to the self which are foreign to it. You have ignorantly identified this self, this notion of "I" with the gross physical body; again you have identified it with the changes by the power of the spiritual sun 'I: The fruit of this ignorance is illusory suffering,

(continued from the previous page) physical and mental, by which you are incessantly attacked through an endless chain of birth and death. Suspend for a moment the play of the senses, make your intellect as steady as an unflicking lamp, and you will find that the consciousness of your intellect is simply borrowed, and that you are the all-full, all-embracing, eternal, immortal "I".

It may be argued by some that how can the sense of "I" exist without the trace of duality. In reply we say that the very essence of consciousness is the sense of pure "I".

This notion of pure "I" is the one spiritual all-pervading element, it is the last residue of all abstraction. It is cognizable only by itself, by the total suppression of the functions of the intellect.

What are the methods prescribed by Gnan Yoga to realize the nature of the self? He should avoid society as much as possible and should devote his leisure hours, specially the couple of hours before sun-rise, to the contemplation of the real nature of his self. He should court solitude (a small room in the roof of the house will do) and contemplate on the nature of his self (the sense of "I") in the following manner:

(1) Realising "I" as the witness of the actions of the physical body, it should be regarded as distinct from that body.

(2) Again realising "I" as the witness of the action of the intellect, it should be regarded as distinct from the intellect.

(3) In the next place realising "I" as the witness of the state of deep sleep, and the witness of the other unconscious states of the brain, it should be regarded as distinct from those states. By the practice of the above processes the pure sense of "I" of the Gnan Yogi will remain during abstraction apart from the intellect (whose working will then cease) and

(continued from the previous page) beyond the limitations of a fixed position. He will thus be able to cognise the true nature of his self. Long practice will release his ego from its connection with the intellect and then he will be free from the changes of birth and death, a Mukta in the true sense of the term. The working of the mind or intellect will cease to influence the "I" any more and he will become the illimitable Chidakas. The body of such a Jivan-Mukta will last on account of his Prarubdha till the accumulated Karma is worked out, and at the death of the physical body the pure and all-pervading Chidakas will remain. This is Bideha Mukti from the Shastric stand-point.

It should be noticed that in the whole life-time of a worldly man he never experiences the fulness of unmingled bliss which results from the realization of his subjective consciousness, the sense of pure "I". Two factors are ever present in our waking state, viz., the sense of ego on the one hand, and the sense of the objective universe on the other. In any of the three states of consciousness, we can never enjoy the sense of "I" without at the same time taking notice of the objective universe. As the sun is eclipsed by masses of clouds, so the spiritual sun "I" remains eclipsed by the images of objects of the so-called external world. Abstraction means the complete exclusion of the knowledge of the external world from consciousness. This is the only way of attaining the knowledge of self.

The Vedanta holds that the seed of Advaita Gnan can not grow in a mind which has not previously received the mental culture technically known as the Sadhana Chatustayam. The Bivekachurhamani says: "The wise enumerate four kinds of Sadhanas. They are (1) the practice of the distinction between the real and the unreal; (2) renunciation of the enjoyment of the fruit

(continued from the previous page) of one's work in this world as well as in the next; (3) the possession of the six spiritual treasures beginning with "Rama"; (4) an intense desire for emancipation. The essence of the six spiritual treasures consists in (1) the cultivation of the evenness of the mind in the trials of the world, and (2) its concentration with a fixed belief in God, in the teachings of the Guru, and the Vedanta by abstracting it previously from all worldly concerns. The mind which is purified by the practice of the above four Sadhanas is alone fit to identify itself with God and to pronounce of the words I am Brahm.

Let us examine the state of deep sleep. When we pass into the state of deep sleep from the waking state, the diversity of the mind existing before our Ego in the latter state melts into unity and our self becomes the witness of that unity. This state of mind is called *agyan* and as the self witnesses this state it also appears to be *agyan*. The *agyan* state of the mind is reflected on the self and the self becomes apparently clouded with ignorance on account of its association with ignorance. A doubt may arise in this point with regard to the validity of the above argument. It may be that the Ego itself becomes reduced to the state of ignorance and not the mind of which it is the witness. But the above doubt may be set at rest by the following consideration. Suppose a man enjoys the state of deep sleep for twelve hours. From the 6th to the 7th hour of his sleep he dreams a dream. The Ego takes note of this dream and though apparently unconscious during the interval between the end of the dream and the waking state, it remembers the dream after waking. What is this Ego which takes note of this dream? It is not a new Ego which comes into existence for a time during sleep and then disappears. Had this

(continued from the previous page) been the case, the dream would never have been remembered after waking. The Ego cannot but be, therefore, any other than the waking Ego. In the second place, it can not be said that the same Ego becomes conscious in the waking and dreaming states and lapses into total unconsciousness during the state of deep sleep. Total unconsciousness means total forgetfulness. Had the Ego been totally unconscious it would never have been able to remember its dream-experience after waking. The assumption of total unconsciousness implies the appearance of new "Egos" every moment of our life; a totally unconscious Ego is nothing else than a lump of dead matter, if there can be such a thing in the universe. As we find that the same Ego takes note of the events of the waking, sleeping, as well as of the dream life, we can not but conclude that the same unchangeable Ego passes through all the states of consciousness like a conscious string running through so many beads.

Mumukshatwa or an intense desire for liberation from conditioned existence is an important factor in the progress of humanity towards the spiritual goal. The one element which guides the law of spiritual evolution in the animated kingdom is the Will. Whatever the Will strongly and sincerely desires it accomplishes sooner or later. It is the Will which creates an universe for itself and it is the Will which determines what our future life will be. As our thoughts and desires in the waking state produce the world of dream during deep sleep, so the thoughts and desires of one life create the surroundings of our future birth. The Will lies at the root of all spiritual progress. Each universe is the manifestation of an individual will. If a Jiva fails to possess the Vedantic Sadhanas in one life, an intense desire to possess them will enable the aspirant to master them in a future



(continued from the previous page) incarnation. For the effect of will is as certain as the effect of any other great force of nature. The Will of a person who has no Karma obtains fruition without a moment's delay. The Karma of an individual is nothing else but the effect of the exercise of his will in a previous birth. When the will of the present birth surpasses in intensity the effects of the will of previous births, the past Karma of the individual can give very little hindrance to the fruition of his present will. Conflicting wills exercised in different directions reduce the force of one another and tend to defeat the main purpose which the individual is striving to attain.

Whatever the will sincerely desires to accomplish it can do so sooner or later. Such being the case, there is no end of the various states of consciousness to which the will of an individual may land him. All states of existence are possible for the human Ego which human mind can imagine. The universe which is perceived by every Jiva is simply the state of his own consciousness and nothing more. It may be asked that if each universe is the unconscious creation of a Jiva, are we to conclude that every sentient being inhabiting that universe is the result of the thought of the same Jiva. Though in some instances this is necessarily so, yet in the majority of cases the inhabitants of one universe are independent of one another though they perceive the same universe. Similar states of consciousness brought about by similar Karmas may produce identical perceptions. A number of men may dream the same dream, and their common dream is separate universe. The states of consciousness are as different as the various Karma of sentient beings. And as there must be infinite Karma, so there are infinite states of consciousness. To confine the states of consciousness to four or seven, is to create a false

(continued from the previous page) classification. In the infinite ocean of the transcendental consciousness, universes float like dream-islands, and the number of these islands is infinite. Though on account-of the similarity of their Karma many Jivas perceive the same universe, yet there is the difference of physical and mental experience among all sentient beings. This is due to previous Karma. A Jiva is a state of consciousness, and as there are innumerable states of consciousness, the number of universes is also infinite. As no one is able to count the bubbles which rise, continue, and disappear in the bosom of the ocean, so no one is able to calculate the states of consciousness which appear, continue, and disappear in that fathomless spiritual substance which is the goal of all evolution.

The universe is simply the illusive transformation of the all-pervading spiritual substance known as Chidakas or Paramakas. Further, this spiritual substance is nothing else than the basic consciousness of every individual. It is the fourth state or consciousness which is attained only by the suppression of the lower states of consciousness, viz., Jagrat, Swapna, and Susupti. Sankaracharya says that in order to realise the fourth no additional effort or no fresh act of knowledge is necessary; the simple negation of the other three states of consciousness is sufficient to reveal the basic consciousness.

In the case of each individual Jiva, behind the waking state, there is the dreaming consciousness and even behind the latter there is the state of deep sleep; and as the basis of these three states there is the fourth state of consciousness which is the very core and centre of one's being.

But it has been repeatedly stated in our

(continued from the previous page) Shastras that activity of one state of consciousness implies the suppression of the other two states. For instance, Jagrat implies the absence of the dreaming and sleeping states and so forth. What is the meaning, then, of the statement that the state of deep sleep is common to the sleeping, dreaming and the waking states, and the state of dream common to the dreaming and the waking states? When the Sastras say that the activity of one state of consciousness implies the absence of the other states, it does not imply that those states absolutely disappear, but simply that they appear nonexistent from the stand point of the state of consciousness which is in activity for the time being. Strictly speaking the state of deep sleep is equal to the fourth state plus the deep sleeping state; the state of dream is equal to the fourth state plus the state of deep sleep plus the dreaming state; and the waking state is equal to the fourth state of consciousness plus the sleeping, dreaming, and the waking state. Dreaming, for instance, is normal thinking when the avenues of the senses are closed; but thinking is also present in the waking state. Again, in the dreaming and sleeping states, the true knowledge of self is absent; but deep sleep is equivalent to the state of ignorance of self; hence the state of deep sleep is present in the dreaming and waking states. Sayas Sankara in the Mandukyopanishad: "Of the two, dream and sleep, one who cognizes the reality in an inverted or some other form like the cognition of a snake in place of the rope, experiences dream (and waking); and one who is entirely ignorant of reality experiences sleep which, however is common to the all three states".

The universe, then, is based on Agnan the state of deep sleep. When this sleep will be broken by proper discrimination the universe will vanish like dream-image leaving the real Self

(continued from the previous page) behind. Gnan is attained by the destruction of Agnan by proper discrimination and by nothing else.

The fourth state is that in which consciousness is neither conscious of ignorance, nor of the subjective or objective phenomena. This state of consciousness is beyond the duality of subject and object on the one hand and free from ignorance on the other. It is the self-luminous Gnan the substance of the other three states of consciousness. Parambrahm is identified with such a state of consciousness.

What is, then, the aim of evolution? Is it for self-realisation? The Perfect Parambrahm has no need of self-realization for he has no want. If the object be self-realisation it must be the object not of the perfect Spirit but of its illusory counterpart Agnan. It is the ever-active, eternal Agnan which manifests itself in the variety of name and form and these manifestations in the form of Jiva are striving for self-realization, through cycles of experience, in order to attain perfection.

We have tried our best to make our readers understand the necessity of the co-eternal existence of Agnan and its product the universe along with Gnan. This being the fundamental conception of the Advaita philosophy, it would be better if we dilate on this proposition further. The exposition of Prof. Caird on this point is so lucid that we can not resist the temptation of quoting him on this point. He says, "To say that God is absolutely infinite is to say that in His nature must be contained a reason for the existence of the finite world and also that nothing in the finite world can have or retain any existence or reality that is outside of God. What this implies is an idea of the nature of God as a unity which reveals, yet maintains and realises, itself, in all the distinctions of the finite world. Now the one idea which perfectly fulfills this

(continued from the previous page) condition is that of God as infinite, self-conscious Spirit. For only in thought or self-consciousness have we unity whose nature it is to be infinitely determined, yet which in all its determinations never goes beyond itself, but in all its multiplicity and variety is only and ever realising itself. Of this unity we find the type though only the imperfect type in our own minds. "It is of the very nature of thought to real itself, to give it self objectivity, to discover to itself its own inherent wealth by going forth to objects that are opposed to and in one sense external and foreign to itself. If it begins by opposing the world to itself, its next movement is to retract the opposition, to annul the seeming foreignness to find itself therein. Thus the whole process of knowledge is a gradual annulling by the mind of that self externality which is thoughts' first attitude towards the outward world, and a gradual self-creation or realisation of its own content. Consciousness, in other words, through the meditation of externality realises itself or becomes self-consciousness". What Prof. Caird means in the above extract is that in order to be self-conscious, consciousness must distinguish itself from things which are objective to consciousness. But as there cannot be anything independent of consciousness, it is the very nature of spirit to posit something external to itself and through its means realise itself, that is, become self-consciousness. In the state of deep sleep when nothing objective is before us our self-consciousness becomes faintest, but in the dreaming and waking states we enjoy a more vivid state of consciousness. We will enjoy the highest state of self-consciousness when we will separate our mind from every external object. The sight of the mind will then be detached from everything external and will fall back upon itself by which complete self-consciousness or self-realization will ensure.

(continued from the previous page) As in the case of the individual, so in the case God, the infinite self-conscious Spirit. Side by side with the existence of the self-conscious Spirit there is the co-eternal existence of Agnan or the universe. It is the nature of consciousness to posit the co-eternal unconsciousness so that by distinguishing itself from such unconsciousness, consciousness may realise itself or become self-conscious. But as Agnan has a co-eternal existence with Gnan it can not be properly said that consciousness posits un-consciousness for self-realization; for conscious being above Time, there is no beginning of the self-realizing process. All that can be said is that the very existence of consciousness implies the existence of the co-eternal Agnan. To be more clear. The one eternal substance exists both as Gnan on the one hand and Agnan on the other. But it may be objected how the same substance can be Gnan and Agnan? The answer is that the eternal substance has two aspects, subjective and objective. In the former aspect, it is Gnan and in the latter Agnan. The two aspects, subjective and objective taken together is the grand unity, the acme of pure self-consciousness called Parambrahmh. In the objective aspect of consciousness called Agnan is included both Gnata and Gneya. It is the latent condition of the Drasta and the Drishya just as sleep is the latent condition of the ego and non-ego of the waking state.

The Advaita state of the mind is gradually attained by making it hear the voice of Reason. If at the present state of evolution there is any principle common to all mankind it is Reason. The tastes and propensities of different individuals are contradictory to one another, but Reason when developed is everywhere the same.

(continued from the previous page) When mind is overwhelmed with passion, it scarcely pays any heed to the voice of Reason. If the mind always obeys Reason, all mental evils gradually disappear. The death of a child is unable to move the man in whom Reason reigns supreme, for grief being fruitless in this case, Reason will not descend to the plane of ignorance.

We have just now seen that Reason is one and that it is universal. It is latent in an ape but manifest in a higher degree in man. The same reason which is latent in the animal kingdom, appears in a developed form in the human kingdom and shines more clearly in a Deva. When the dark passions of the human mind are aroused in man, reason is not killed (for its plane is different from that of the mind) but becomes latent for the time being. This Universal Reason which is common to all beings and of which we get a glimpse even through the troubled waters of the passions of our mind, is called Mahat the Personal God.

It must not be supposed that the sum total of the brain-consciousness of all beings is here identified with the Personal God. The Universal Reason here referred to acts intuitively and unerringly reaching its goal in no time. It is the highest development which Reason is capable of attaining in the phenomenal universe. It is the highest form in which the Divine Substance has become manifest. The universe is guided by this Universal Reason from its very birth to its final dissolution. The laws which guide the motions of the heavenly bodies and which rule the complex system of thoughts of an individual, – what are they but the manifestation of the Universal Reason. Look at the fact of the phenomenal world and study them deeply and you will come to the conclusion that the universe is not a chaos but a Kosmos, through every particle of which Reason

(continued from the previous page) prevails. There is a nameless spiritual grandeur in the onward march of this Universal Reason as it guides creation by an unerring law – the law of Karma.

What relation does Parabrahma bear to the Universal Reason? No relation whatever except that it is the very material, so to speak, of which Reason is made. The Chit is the material of which the infinite forms of the universe are made. As clay is the material of which the various earthen pots are made, so the shapeless consciousness is the material which goes to form a blade of grass, as well as the Personal God. Just as in the dream-world all sights and sounds are nothing but the embodiment of consciousness, so also in the waking world. This is the highest truth.

It is clear to every one that consciousness is superior to the body and all other known attributes. The theistic conception of God implies God's connection with attributes, i.e. with matter. The theistic God has, therefore, some affinity with the lower portion of man, i.e. with his attributes. Vedantic God is naked consciousness, so to speak, devoid of every trait of attributes. There can not be any higher conception than this. The Brahman of the Vedanta is not impersonal for it is the very nature of consciousness to be self-conscious. Even the reflected consciousness of every human being is self-conscious, otherwise consciousness (spirit) would have degenerated to the level of what is called dead matter. The Brahman of the Vedanta is (1) self-luminous spirit (2) causeless, (3) eternal (4) universal (5) immutable (6) single (7) independent (8) without qualities. Where is there in the world a higher conception of God than this?

The doctrine of Maya is opposed to experience. The world before us is a real and



(continued from the previous page) tangible world. To deny its existence is simply to deny facts" is objected.

Ans: No other doctrine is more misunderstood than the Vedantic doctrine of Maya. Maya is that which can not exist by itself. For example, the Form and Name called "wave" cannot exist apart from water. Sankaracharya restricts Maya to Name and Form only. Name and Form are non-existent per se. The name "gold" and its circular form called "bracelet" can have no independent existence apart from the metal gold. What exists eternally is shapeless and that which is shapeless is infinite. Apart from "water," the Name and Form called wave is zero. Apart from Brahman, the universe of Name and Form is zero. But though the universe of Name and Form is unsubstantial, yet it exists in a peculiar sense. Maya is described as that which is and is not. Hence it is compared to a mirage which is and is not. The unsubstantial universe of Name and Form hides Brahman from our view just as the mirage hides a sandy desert.

Imagine a time (if such a time can be imagined at all) when there is not a single perceiver in the universe. What will be the state of material universe then? In the absence of a perceiver, sound, taste, touch, colour, and smell which compose matter will not exist at all, for they can not have any existence independent of consciousness.

Apart from consciousness attributes cannot exist as such. In the absence of a perceiver, light and darkness, heat and cold, space and matter merge into unconsciousness leaving their distinctive characteristic. In the same manner, if we even at the present moment, view consciousness apart from its material relations, apart from the influences of the brain, we will find that all sorts of finite consciousness will be reduced into abstract consciousness, all-encompassing, self-luminous, infinite. This is Brahman.

In all Vedantic works there is no other simili more frequently employed than that of dream in illustrating the phenomena of the ego and the universe. This causes considerable difficulty to most people who have begun the study of the Vedanta. How can our waking state in which we detect the reign of law and order in the most degree can resemble dream passes their comprehension. In the first place it should be borne in mind that the Advaita postulates only pure and objectless consciousness without duality in the beginning (if beginning it might be called) as the basis and support of all phenomena. This being the case, everything which is produced or appears to be produced from pure consciousness without the help of anything else can not but be consciousness clothed in Name and Form., so to speak. Now, in dream, the matter of our dream is simply composed of mind and nothing else in as much as mind is the basic author of dream. It is an axiom in Vedanta that that which is produced without auxiliary cause is not really produced but is similar to its sole original cause even in spite of its assumption of name and form. The universe being a transformation of consciousness without any other auxiliary cause is nothing if not consciousness clothed in name and form, so to speak. The objects of the waking state, therefore resemble the objects seen in a dream though the laws of the two states (dream and waking) are quite different. Again, the transformation of one thing into another without the help of any other auxiliary means, is called illusory transformation as in such transformation the original entity does not lose its own nature. To explain this clearly: In dream, for example, the seeming transformation of mind into matter is illusory, because at the end of the dream the dream-world becomes transformed into mind. Similarly,

(continued from the previous page) the matter of the waking state will be dissolved into pure consciousness at the advent of Gnosis. This is not a theory but a matter of experience with the Jivan-muktas. The dream-world is, therefore, similar to the waking world as regards the composition of the so-called matter, though the laws of the two worlds are entirely different. Both are states of consciousness and nothing more. The states of consciousness are asunnumerable as there are Jivas and each Jiva (ego) has an universe of its own. A number of similar states of consciousness produce a separate universe. To return to our subject. Gaurapada in one of his Karikas on the Upanishads says: "As are dream and illusion or a castle-in-the-air, so, say the wose, the Vedanta declares this cosmos to be".

Again the same authority says; "As in dream the mind acts as if dual in character through the power of Maya so in the waking condition also it acts in the same manner through the same cause".

The existence of an objective world as the cause of our subjective impressions is postulated by the opponents of the Vedanta on account of the existence of evil in the form of pain cuased by burns, pricks etc., which tends to the conclusion that there is something independent and outside of the subject. For example wounds, pricks etc. experienced in a dream, do not continue in the waking body, while the hurts experienced in the waking body are visible. This argument is not correct. The wound, pricks., received and experienced in dream are experienced in the dream-body and not in the waking body which does not exist from the stand-point of the dreamer. So we do not find the traces of wounds etc., in the waking body. Similarly the wounds etc., of the waking body do not exist in the dream-body in which we sometimes imagine ourselves to be abird,

(continued from the previous page) a quadruped, or any other object. All these bodies, whether in waking or in dream are more imagination and do not exist through all the three states of consciousness.

In the next place impressions of an objective world through the senses do not prove the reality of such a world as similar impressions are also experienced in dream.

Some argue that there is a systematic order visible in the waking state which is absent in dream. The waking state is one continuous succession of phenomena pervaded by singular arrangement and harmony and this is absent in the dream state. This we admit. But, then, this does not affect the similarity of the contents of the two states (dream and waking) but simply the law which obtains in them. "Dream" is something different from the "waking state" otherwise there would not have been two different names. But they are different on account of the laws which govern each. The contents of the two states, the perceiver and the perceived (matter) are similar, and therefore, unreal from the absolute standpoint.

It can be proved that everything in the relative world is as false as the phenomenon of dream, being only the modification of the mind. Let us form the true conception of space; our reason shows that space is absolutely infinite and without parts for infinite can have no parts. For the same reason, it can have no extension.

In the next place, we can imagine no particle of matter in unextended space which is without parts. For every particle of matter, in order to exist as such, must occupy a part of Space, whereas space has no parts. Finite space is merely the product of our imagination. Material bodies, which seem to occupy finite space, do not therefore, really exist in the absence of the existence of finite space. They exist so

(continued from the previous page) long as there is a mind to perceive them. Consequently, the external world including our body exist as the modification of our mind. It is the mind which imagines finite spaces and fills them with various objects according to its previous Karma. When it perceives by reason the illusory nature of the universe, it vanishes leaving the Spiritual Ego behind it.

HEIMRICH HEINSOLDT: "AMONG THE ADEPTS OF KASHMERE AND TIBET: @@@

Among certain schools of Fakeers and low-grade initiates, the practice of crystal-gazing is largely followed as a means of enforcing the introspective condition, A piece of crystal, usually polished (Japanese balls of rock-crystal) about three inches in diameter, are in common use all over India) is placed before the observer, who will seek some solitary spot and steadily gaze on the shining surface.

The reader may imitate this practice and the result will be a surprise and a revelation to him. The eye should be placed on a level with the crystal and about ten inches away from the latter; a light must be adjusted sideways, so that its image is not in the line of vision, and a piece of black cloth should be suspended behind the crystal. Within less than two minutes the Fakeer has attained a degree of introspection and will then behold in the mirrored surface whatever he wishes to ascertain, for instance what a certain person is doing at a certain moment—even the past and future will become, in a measure, revealed. A little practice two or three times a day, will enable almost any one to reach this degree of occultism, and the clearness of the images thus obtained, coupled with the correctness of the information will be an everlasting surprise to the neophyte.

Of course what he apparently sees in the crystal is in reality transpiring in his own mind; he has reached a degree of introspective vision, but is obliged to make use of some external tangible object, which, for the time being becomes his medium.

The true adept, however who has attained to the highest pinnacles of esoteric wisdom, scorns to make use of these external and, to him childish, modes of introspection; he has come to recognise that the truth lies within the depth of his own consciousness, and he can place himself in the abstract state within a few seconds by mere will-power; whereas the common Fakeer indentifies the occult phenomenon with the crystal, the mirror or the magic cup, which he correspondingly reverences and regards with superstitious awe.

The path lies everywhere and nowhere, and the eternal truth you must seek for within the depths of your own consciousness; there is no royal road to success and you must climb the Himalyan heights with painful effort. I was once as you are now and I well remember the impatience and the madness of despair which more than once overwhelmed me, as I realized the stupendousness of the task before me; how my heart almost failed me; and how more than once I was on the point of giving up the battle. Wealth, ease, luxury and the thousand and one delusive pleasures which hold the bhaila (cattle) in bondage I had abandoned, and had almost completely subdued and mastered the evil propensities – the curse of a thousand ages of animality – with which our race is afflicted. Yet, such is the demon of perversity, all powerful through the inherited blindness and viciousness of a benighted and besotted past, that it required all the fierce determination of which I was capable to persist in the upward path. 'Through night

(continued from the previous page) to light' – let this be your motto in the course of ascent. The greater the triumph; and although seclusion is to be recommended under all circumstances, yet if you are of the right Calibre, you will succeed wherever you are.

“What you have to get rid of, in the first instance, is this fundamental delusion of matter. There is no such thing as matter. What you call the external world is no more real than the shadow of yonder rock. The things which you seem to behold around you are simply the products of your own mind. This truth, of course is apt to startle you, as it has startled all the learned incapables of Frankistan who have taken great pains to prove, in bulky volumes, that the external world is real, because they can see, object with what they call their own eyes, touch them with their own hands and perceive sound by means of their own long ears. They forget that it is not the eye that sees, the hand that touches and the ear that hears, but the mind – or let us say the brain, because you like this term better; like all Franks you are a grate believer in words that convey no meaning. The fact that you can see, hear or feel an object, does not prove its existence, but simply proves that something is going on in your mind.

“If these things were real, then it would naturally follow that we must all see them in precisely the same light, and then difference of opinion on any subject would be absolutely impossible. Yet, where will you find two human beings who hold the same views even in regard to the most trivial of matters? Your world is not my world, and mine again differs from that of everybody else; why? No two minds are alike and therefore no two worlds. Your world of today young friend, is not your world of yesterday, because even since yesterday you have had new experiences and there have been corresponding

(continued from the previous page) changes, however slight, in your world. Five years ago your world differed materially from the world in which you now live, because your mind differed; so much so, that you wonder how you could ever have entertained views which now seem to you utterly absurd. and let us go back, in imagination, to the time when you were only five years old; what a small curious world was it which you beheld then:

“That there is a great general resemblance between the various worlds in which we live, move and have our being—who would deny it? Do we not all belong to the same species? Are we not all closely related, brought forth under similar conditions and brought up under similar influences? Are we not all taught in early youth to call a stone a stone, a tree a tree, and a horse a horse? Now, observe, that when various individuals come to describe the same object, be it stone, horse or tree, you get as many different stones, horses, and trees as there are individuals who imagine they behold them”.

“There have been enlightened minds, even in your Western culture, who have come to recognize what to you may seem a new truth, but which is as old as the eternal stars. Your greatest philosophers, from the time of Plato to that of Schopenhauer whom you quote so often, have come to the conclusion that mind, and not matter, is the one reality. What you call matter, exists only in your mind, and it cannot be too often repeated that the fact for your being able to see or touch a thing does not prove its existence. In your dreams the world to you is as real as in the so-called waking condition; you can see, hear and feel things which are devoid of existence. There are as many worlds as there are minds, although the general resemblance is such that we may speak



(continued from the previous page) of a normal type; yet among so many millions of minds there must be at least a few who are so differently constituted that they may be said to live in quite another world. Those whom you call insane are simply cases which differ largely from the normal type; you put them into asylums because they happen to be in the minority, although their world is as real as yours. You may reply that their so-called insanity is due to some alteration, disease or peculiarity of the brain; this, however strengthens my position because it clearly proves that what we call the world depends entirely upon the condition of the mind of the individual".

"But, Samadhi", I replied, "this is indeed a revelation which staggers me; do you really mean to say that those eternal hills and the fertile plains beyond, have no existence, except in my own mind?"

"Those eternal hills," replied the adept, as he gave me a singular look and waved his hand, "where are they now?" And as I turned my gaze from the adept's eyes in the direction of the snow-clad Himalayas I was amazed to find myself gazing upon vacancy; the eternal hills and the fertile plains had vanished into thin air, and nothing was before me but a vast expanse of space; even the soiled rock beneath our feet seemed to have disappeared, although I felt as if treading some invisible ground. The sensation was weird in the extreme, and the illusion lasted fully eight or ten minutes, when suddenly the outlines of the hills came faintly to view again, and before many seconds the landscape had risen to its former reality.

"This is nothing but a wonderful case of hypnotic influence," I thought, when Coomra Sami exclaimed: "Hypnotic influence? Yes and No. The phenomena of what you call hypnotism have their explanation in the fact that if some one,

(continued from the previous page) with a knowledge of this occult power, can alter your mind in any given direction, the world as a matter of course, will alter with it; and here we come back to the eternal truth, namely, that your so-called world after all is Maya or illusion, which I hope, you have grasped now and forever”.

This was my last conversation with Coomra Sami, one of the greatest adepts of northern India.

“What you call mathematics, or the science of number and quantity is just as much an illusion as the idea of time. What is mathematics based upon? On a hypothetical assumption, viz., the number one, which has no existence. This may seem a new truth to you, but is as old as the eternal stars. What is your number one? It must relate to some existing object, for all abstract conceptions are ideal and therefore unreal. What then is ‘one’? Is it a stone, a tree, an animal? That stone, tree or animal will not be the same to any two persons on this planet, because no two minds are alike; besides the stone which you see to-day is not the stone which you beheld yesterday, your mind has undergone changes, however slight, and your world is not longer the same. Mathematics then, is based on something which has no tangible or even definable existence; and when you come to consider it a little more closely you will find it full of contradictions, incongruities and absurdities.

Does not this prove the rottenness of the entire fabric, and that your wonderfully ‘exact science’ is Maya or illusion”?

“Let not my sadness disturb your peace of mind”, said the Dalai Lama” how can I be joyful when all the world is suffering? What is this existence that you cling to – is it a state of happiness or one of sorrow? Do you remember

(continued from the previous page) a single moment in your life when you are thoroughly satisfied and free from the wish or longing for amelioration? Are you satisfied now? You have travelled much and have come in contact with many of your species: have you ever met any one, high or low, rich or poor, young or old, who was satisfied with his lot in life and not filled with the hope for something better? No one ever was and no one ever will be happy, or even satisfied, because all existence on this terrestrial or physical plane involves sorrow. Existence itself signifies pain, because you are burdened with a physical body with a multiplicity of wants, which you can never fully gratify. Life, then instead of being an advantage, is a state of suffering, even under the most favourable conditions, and what you call happiness is only a temporary absence of pain. This entire universe is full of anguish. I can feel the chords of agony that arise from myriads of despairing hearts and how could I smile in contentment in the midst of all this suffering”?

“You are inclined to doubt the eternal truth of reincarnation”, said the Dalai Lama, “yet what can be more self-evident? You think that the fact of your not being able to remember your previous states of existence is a proof of their impossibility. Can you remember the first two years of your present life? Yet you existed even before this in the embryonic condition. There is an intuitive knowledge or consciousness within you of the fact that you have always existed and you cannot imagine a moment when you will cease to be. What you call death is only a transition into another state of being, and nothing survives but the mere consciousness of existence. There are those whom such a thought chills or depresses, because they fondly cherish the illusion of meeting those who were dear to them here in some

(continued from the previous page) happy hereafter.

“But let us stop and think a moment; would the memory of the past really prove a blessing? Imagine yourself waking to another state of existence, burdened with all the memories of the past. We want to get rid of these very memories. They haunt us like so many demons of the under world.

We want to get rid of the memory of our illusions, of our false hopes, of our follies, of our crimes; oblivion is the greatest boon we could desire. The greatest solace of the ancient Greeks was the Lethe an stream in which the soul would be steeped, and which would obliterate all the memories of the past. Each stage of existence involves its own burden of sorrows; there will be enough troubles and disappointments in store for us in each new incarnation, so as not to make us look with longing eyes upon the sufferings of the past”.

We are always dissatisfied with our present condition, and are constantly cherishing the hope of bliss or happiness in some imaginary future. It is always to-morrow, or a week or a year from now, that we are to be happy, but that morning never dawns—the object of our desires flits away from us, like the fabled bird of paradise, luring us from tree to tree, and thus through life to the very grave; and when the old man looks back upon the past which is as a dream the truth begins to dawn upon him that he has been living in a fool’s paradise, and he would not wish to live his life over again if he must undergo the same experiences.

We are not here for the first time; if it were so death would extinguish us forever. That which begins in time must end in time, and you can not start life or existence at a given period and go on forever afterwards. If a certain event were destined to happen once in time and space

(continued from the previous page) all possible things would have happened long ago, because eternity lies behind us."

ANONYMOUS: "SHANKARA'S DOCTRINE OF 'I AM I'@@

We think we are judging men and things when in reality, we are only stating the condition of our own mind at the time.

Nothing in spirit, says Sankaracharya, which can be the object of consciousness or which is capable of being perceived. The sense of pure Aham when viewed as distinct entity from the body is identical with spirit. One gets the knowledge of Brahm, only because he is identical with it. The spirit can never be cognized as an object of consciousness, because every such object has a shape of its own. By attempting to find the nature of "Aham" by contemplation we find that it can not be perceived by the mind as an object of consciousness.

It is a foolish supposition to think that it is compulsory for a Sannyasi to be clothed in tattered rags and to enter the cave of a mountain. Under the purple robes of a king may beat the heart of a Jivan-Mukta, while, on the other hand, under the orange cloth of a Sannyasi may be enshrouded, ignorance, discontent, and other evil passions.

The Jivan-Mukta on account his Prarabdha is also subject to bodily suffering though the rapture within him makes his physical pain insignificant. "As a person intoxicated with drink can not perceive if his clothes remain on the body or fall away; even so does the individual, who has regained his fontal consciousness, never mark the varying states of the ephemeral physical cover.

The pure notion—"I"—a Part from the brain with which it seems to be connected is called Spirit (atma) in the Hindu Religious books. The

(continued from the previous page) reflection of this central spiritual principle in the Upadhi (material basis) called Karana Sharira forms what is called Swatik Ahankar; on the plane of Suksma Sharira, it is called Rajasik Ahankar; and on the plane of Sthula Sharira, it is called Tamasic Ahankar. What the follower of the Gnan Mrga tries to do is to remain absorbed the pure Aham (1) which is beyond the Upadhis. When he is able to do so by long practice and concentration, he perceives directly that he is immortal, eternal, and full of bliss. This pure notion – "I am I" – is above the limitations of Space and Time as directly perceived by the initiate. This notion "I am I" is different from the three kinds of Ahankar described above. It is the self-luminous consciousness having no trace of duality. In its purest form when reflected by the Karana Sharira it is called Vishnu.

It may be urged in objection to this that how can the notion of pure "I am I" exist when there is no duality. The answer is that the pure- "I am I" – the spirit – is self-luminous and does not depend for its illumination on anything else besides its own self. This is a matter of experience with the Yogis and is beyond the province of the brain-faculty.

Yes, says Carlyle, I grant you that We are here; but where in the name of goodness is here? The whole of science is nothing, but the attempt to find another name for the great gallery of pictures in the heart of which we so mysteriously find ourselves. The whole outer universe, says science, is nothing but the interplay of two things; force and matter: Matter again is nothing but a series of centres of force, and force is the producer of Phenomena. Phenomena, again, are "appearances," impressions produced on our consciousness. To sum up, the

(continued from the previous page) universe is the totality of "appearances" of phenomena: the universe is a vast panorama, a picture gallery; and so we end exactly where we began. The realist declares that "the universe is real, because I see it"; this involves the admission that the test of reality of universe is that it is seen; that it is an object of perception; that it is objective to consciousness. We have no other test of its reality than this, that it is objective to consciousness; and it is inconceivable that we should have any other test. It is inconceivable that we should be able to go outside the fact of our perception and the reality of the outer Universe independently. So far we can go and no further; and this perception is the starting point of Shankara's philosophy. The outer universe, he says, is a dependent reality; a reality dependent on our perception; a reality depending on consciousness and not a primary reality. We can begin our study of being in no other way than by the recognition of these two: consciousness the perceiver of the outer universe, and the outer universe which is objective to consciousness.

But the reality of these two does not by any means stand on the same level. The outer universe depends absolutely on consciousness; but consciousness does not at all depend on the outer universe. And the reason of this is, that consciousness is two-fold and has two branches. The first branch is "I perceive the outer universe"; and the second is branch is "I am I". Therefore consciousness not only perceives the outer universe, and thus supplies the only test of the reality of the outer universe; but it goes further. Consciousness further affirms its outer reality to itself, and is therefore self-existent, self-affirmed, self-based. But we do not know at all – that the ob-

(continued from the previous page) and we cannot conceivably know – that the objective universe is self-existent, self-affirmed self-based; the objective universe has, therefore, only a subsidiary degree of reality; it is secondary, dependent on consciousness.

"I am I" is the only self-affirmed, self-existent, self-based reality; and "I am I" is the basis of Shankara's philosophy. Now if "I am I" is the one reality, we shall be quite wrong in attributing to this primary reality the qualities and happenings of the subsidiary reality, the objective universe. We shall be quite wrong in attributing to consciousness the vicissitudes of what is objective to consciousness; as we should be quite wrong in attributing to the beholder the vicissitudes of what he beholds. What then are the happenings, the vicissitudes that befall the objective universe? They are the world-old trinity of birth, growth death; of beginning, middle, end the end being the invariable prelude of a new beginning. This ancient trinity of birth and growth end death, of beginning and middle and end, which runs through the whole of the objective universe, must on no account, as we have seen, be attributed to consciousness, the beholder of the objective universe; just as the changes a man beholds must on no account be attributed to the beholder, We are therefore, led to see that if beginning and end are not to be attributed to consciousness, then consciousness must be beginningless, endless; if birth and death are not to be attributed to consciousness, then consciousness must be birthless deathless, eternal. This is Shankara's first great conclusion.

Starting from the self-evident truth that we have not, that we cannot conceivably have, any proof of the independent reality of the objective universe, which must thus for ever remain for us a secondary, dependent reality, he reaches this



(continued from the previous page) first conclusion: that consciousness, the primary reality, is beginningless, endless, eternal. Consider for a moment—Shankara would say,—for a moment this "I am I", Trace it back with, in yourself, stripping it of all outer vestures and veils. Then as you at first said, "I am the owner of such and such houses and lands and ornaments", thus including many outward things in the notion of "I"; you must gradually learn to strip the inward reality of its outward vestures. I am "the owner of all these things" is the first false notion; for these outward things are clearly not I, are clearly objective to consciousness. "I am such a person, with such a name; I am a Brahman or a slave", is the second false notion; for name and condition are but outward conventional things. "I am this body with its passions and powers"; is the third false notion; because the body and its powers are as clearly external and objective to consciousness as are house and lands. "I am the emotions and fancies and memories which make up my mind", is the fourth false notion; for these emotions and memories are again external, objective to consciousness, just as one's bracelets and necklaces are. Stripped of all these vestures there is the pure residuum "I am I", secondless, partless; the alone, lovely, and pure. Seize this secondless partless reality within yourself; within the manifold veils and vestures and disguises you call yourself; seize this "I am I" for a single moment, and you become immortal; or in a stricter truth, you recognise that you were are, and must be, immortal and eternal. This "I am I" is the pure, absolute residuum. It is pure because it contains nothing but itself; because it is freed from the veils and vestures and disguises which are subject to beginning and end, to birth and death. It is absolute, because it cannot conceivably be derived from anything else; no

(continued from the previous page) conceivable number of things which are not "I" compounded and added together in any conceivable way could make up this absolute unity, this "I am I". Seize the pure "I" within yourself for even an instant; and you reach the unshakeable conviction that this "I" could not be made up of any other thing; that "I am I" is absolute self-based, self-existent. If absolute, and not conceivably to be derived from any other thing; it is also not conceivably to be changed into any other thing. Where should it go to? What should become of it? How could this only reality be conceivably hidden? "I am I" can have had no beginning; "I am I" can have no end; and this you can realise directly, by seizing the pure "I" apart from veils and disguises even for a single instant; and When you seize it, you become eternal; realise that you always were, always must be eternal.

ZERO: CHRIST'S CHELASHIP IN INDIA. @@

I intend, in this article, to give a sketch of the work of M. Notovitch who had dealt the deadliest blow to the cause of Christianity in the land of the Hindoos.

In course of one of these discussions he informed by the Lamas that they knew the history of a prophet called Issa who came to their country from the West, one whose memory was honoured in Thibet. Some more particulars about Issa aroused the suspicion in M. Notovitch's breast that he was no other than Jesus Christ of Nazareth.—He now asked the Buddhist monks, if a written history of Issa's life and travels was available anywhere in their country. He was then told that such a history existed in a manuscript form preserved as a sacred book in the monasteries of Ladak.

During these two days' stay at the Himis

(continued from the previous page) convent, he made himself acquainted with the contents of the manuscript of the life of Issa. Here is a brief resume of this translation:-

Issa was born in Isrel. His parents were poor people belonging by birth "to a family of exalted piety which forgot its former greatness on earth to magnify the Creator and thank him for the misfortunes with which he was pleased to try them". From his childhood he preached the one God. On coming of age at thirteen, instead of marrying, according to custom, he fled from his father's house and went with merchants to Sind. At fourteen he was living among the Aryas. Issa visited Juggernaut, Rajagriha, and Benares where he learnt to read and understand the Vedas. But one day he broke away from the Brahmins. He denied the divine origin of the Vedas and the incarnation of Para Brahma. In Vishna, the white priests threatened his life. He took refuge with the Gowtamedes (Buddhists), learnt Pali and in six months was initiated into the mysteries of pure Buddhism. Then he went westward preaching against idols. In Persia, he opposed the religion of Zoroaster, but he was persecuted by magicians, and fled. He was twenty-nine years of age when he returned to Judea and at once began to preach but his popularity alarmed Pontius Pilate.

Issa and two thieves were crucified, but on the third day Issa's sepulchre was found open and empty. This Buddhistic revelation in regard to the unwritten chapter of Christ's life have simply bewildered the Christian missionaries, an effect which has been succeeded by the greatest consternation which now prevails among them.

M. Notovitch has almost unconsciously trodden upon the corn of this audacity, ignorance, and self-conceit by making public the result of his accidental Thibetan researches, and he has naturally raised the wildest howl from missionary quarters.

The best proof the truth of the story of Christ's life is to be found in the English Bible itself. In that great book of the Christians, there is not a word to be found about that portion of the life of Jesus Christ during which, it is said, he sojourned in wilderness. This was a period of fifteen or sixteen years from the age of about thirteen to the age of twenty-nine. Nor has any body, during the long space of more than eighteen centuries, been able to throw the smallest light upon this, so that Christ's doings during this part of his career have, up to date, been absolutely unknown. Though a mountain of literature has been written upon the life, character and teachings of the Christian Saviour, since his crucification, none has, it seems, cared to enquire of the way in which he spent his time in the wilderness. The fact seems to be that Jesus never thought it necessary to tell anybody when he returned to India, not even his close followers, any particulars about this long term of his absence. Nor had he any opportunity even to think of it, much less to talk of it. He was full of the love of his God when he returned from the "wilderness" preaching his new religion, Now, we ask in all seriousness, where is the improbability about the statement that Christ came to and stayed in India during this period of his absence from Palastine? In those days there was a perfect land route from India to the West.

There cannot be slightest doubt, says a Western writer, that Buddhist missionaries were sent to Western Asia in the third century B.C., and must have made attempts to preach Buddhism. Prof. Rhys Davids says that at the end of the fourth and still more in the third century before Christ there was constant travelling to and fro between the Greek dominions in the East and the adjoining parts of India, which were then Buddhist.

But by far the most unassailable proof in favour of Notvitch's discovery is the marked similarity of Buddhistic and Christian doctrines.

As to similarities of Buddha's and Christ's teachings, they must be apparent to those who have studied both. "There are in addition", says the same writer, "numerous coincidences in their utterances, so that many of those utterances of Christ and Buddha appear like two different reports of the same speech". These similar utterances are so numerous that I do not think it at all necessary to quote them at all. Any study of the Buddhist and Christian scriptures will satisfy the curious or the sceptic. That is the only means to examine the truth or otherwise of Notvitch's "Life of Issa". Buddha himself had proclaimed the coming of Maitreya, the Buddha of mindness, or a part incarnation of Gautama and this Jesus Christ of Nazareth was almost certainly no other than Maitreya.

Though the incarnation of Jesus was intended for the Asuras of the West, his education and initiation would not be complete without receiving the inspiring touch and teaching of this spiritual land. Jesus had, therefore, to come here for the development of his higher nature.

Christianity is the offspring, in a slightly different form, of Buddhism.  
(Continued on Page Number 607)

EDITOR: "WHY A UNIVERSE":@@

Mrs Besant in trying to explain the reason of the evolution of the universe says that the universe came into existence for the gaining of self-consciousness by Parambrahmh. She says: "This pilgrimage of the Ego is the central idea, so to speak, of Theosophy: this gaining of self-consciousness is the very object and outcome of the universe: for this it was manifested, for this it exists, groaning and travailing in pain to perfect and bring forth the self conscious spirit". Properly understood the above explanation involves the following contradictions. It implies: (1) That Parambrahmh

(continued from the previous page) before gaining self-consciousness is unconscious, an idea fully repugnant to the Hindus.

(2) It implies that Parabramh has an aim. This idea is also fallacious in as much as Parabramh exists through all eternity and had He any aim it would have been accomplished long ago (if we are allowed this expression).

(3) Parabramh being perfect can have no want and consequently no aim. For aim implies want.

(4) In ascribing an aim to Parabramh, Mrs Besant degrades the highest Hindu ideal and dethrones the Supreme Spirit who is perfect and to whom even the shadow of the want must be pollution. The Parabramh of the Upanishads is pure self-luminous consciousness, beyond the duality of subject and object. From this absolute stand-point the universe is non-existent in as much as it is not different from the universe. How can evolution then be the means of attaining self-consciousness from the stand-point of the Perfect Parambramh? The idea is ludicrous.

MANILAL N. DVIVEDI: THE NECESSITY OF SPIRITUAL CULTURE: @@

The word spirit is used in a number of senses, and such vagueness of meaning continues still to hang about the word, as to admit of all kinds of interpretation within the connotation of the same. Spirit is opposed to matter; spirit is opposed to circumstance; spirit is opposed to letter; spirit is god; spirit is devil; spirit is essence; and spirit also is what you get in two-rupee bottles in the bazar. But all the different senses of the word have one thing in common; it is something beyond things, beyond or if you like behind circumstances, beyond the limits of our body and without the conditions we can see. I propose to use the word in this general sense of that which is beyond or behind all things, that which is as it were, is an essential

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@@ Light of the East Magazine. 1895.

(continued from the previous page) compliment of all our investigations, all our thoughts, all our acts.

Physiology tells us that life is more organization, Biology treats us to the protoplasm and its numerous forms, Chemistry explains life by chemical combination, and, last but not least, Psychology explains thought by nervous processes. Let us note the weak points of these explanations. No organization, no chemical combination, ever produced life; in other words, the elements which make up the phenomenon called life remain still a mystery. Protoplasm is no explanation whatever, it is only the first stage where life appears in the form of simple motion but the how of the motion is as deep a mystery as it ever was. The most interesting of all explanations is the explanation of thought-process by the modern school of Psychology, which to be true to its profession of mechanical is called Physiological Psychology, because it explains thought from physiological functions of nerves and ganglia. We may for a moment grant that life may come out of dead matter, absurd though it sounds but we cannot understand how such life can ever think, can accomplish the inconceivably weird magic of that word "thought". Nervous changes may be, and no doubt are, concomitants of thought-processes, but they do neither generate nor explain thought. Life and thought remain entirely unexplained, remain beyond matter, beyond protoplasm, beyond organization; a meta-physic—a science that would explain that which is beyond the physical, is at once needed.

The barren intellectuality of the educational methods of the present day and the hollow morality they teach, savour too much of this struggle for existence, even in the system of testing merit by competitive examination. From his or her earliest years a boy or girl is taught, even in the school-room, to beat down his or her next neighbour, to try to take rank

(continued from the previous page) above him or her, and thus to realize life in the individualistic I might be permitted to say unhumanising idea of struggle and strife. Competition is the order of the day; competition in trade, competition in business, competition in family, and competition even in literature, as if that too were a thing subject to the mechanical law of give and take. It will thus appear that as science is wanting in life, Philosophy is wanting in thought, morality in love. It is all a struggle out and out, and he succeeds who under the toughest sinew conceals the most subtle cunning. We do not understand that love which knows no jealousy, creates no rivalry, which settles in calm peacefulness and unity. The love we understand is mechanical love, love that can be put out by death, put off by divorce, and measured by civil damages.

Our education, our science, our philosophy is all individualistic, stops at the individual, circles round it, and knows no bridge from individual to individual, caste to caste, country to country, nation to nation.

What science calls life and leaves ever unexplained, what philosophy describes as thought and is unable to find in physiological changes, what morality calls love and leaves far behind in ideas of utility, competition and struggle, may roughly be described as the spirit of them all. Spirit is ever uncreate, without beginning, without end, without for, without character. Life, thought, love, are all manifestations of spirit.

So far, it is only as a hypothesis that I put the idea of spirit. It is a hypothesis that would better explain science, better assure philosophy, better sustain morality. But I would now show you, if I can, by direct, positive proof that this assumption need not at all be a hypothesis, Let us examine a few of the facts



(continued from the previous page) of our experience and consciousness. In all our thoughts, all our acts, all our experiences, there is an underlying thread of consciousness which holds the variety of thoughts and things is one common yet sufficiently distinct whole, and enables every being to mark off, in time past as well as present, so much of experience as 'mine'. This ego, the 'I' that binds all facts of consciousness, all thoughts, all feelings, all acts of the will, is something which no science can give or explain. It was I think, Descartes who said 'I think, therefore I am' (cogito, ergo sum); and this 'I' has from the beginning, been relied upon as the most undeniable fact of our being. You must empty this 'I' of all facts, all differences, all things, and what will yet remain as a unit of simple consciousness is identical with that which we call spirit in nature, spirit the necessary complement of science, philosophy and morals. Phenomena presuppose causation, a consequent and an antecedent. Antecedent and consequent imply time, and the very idea of existence presumed in all these thoughts implies space. But for the ideas of time, space, causality, no phenomenon, no experience, is possible. These three are as it were the modes through which our consciousness or spirit proceeds to experience, goes out to things and the world of phenomena. Phenomena cease to exist when spirit realizes itself in every thing. The universe and the individual is identical, is one. Without taking you into the fruitful though difficult modes of idealistic thinking I would content myself with having brought you to understand the simple truth that the facts of consciousness warrant as much the ideas of spirit as the phenomena of universe, or the conclusions of science and philosophy, force upon us the idea in its universal form. And it is this idea that received a name at the hand of every religious

(continued from the previous page) or metaphysical thinker all the world over, whether as the Demiurgos or Brahman, whether as Huc or the Tao, whether as Idea or ap-perception whether as spirit or mind, wether as thought or transcendental essence.

But spirit, I must warn you, is not that which we thus approach through the intellect. Spirit alone can know spirit, heart can reed heart. Every ancient philosopher places it in the heart, and the Upanishads continually tell you to seek for it not in books, not from teachers, not through the intellect, but only in and through the heart. The heart is the seat of emotion and love as we all know; and love is the nearest expression of the heart.. Plato understood and taught this so clearly that the love he identified with spirit has received the title of Platonic Love. I refer to this expression as the easiest explanation of what I mean by love. We love nothing so much as our own self, and when we enlarge this idea of self into the whole, we understand the ideal of love and spirit, realize the true sense of duty and self-realization. Realization of the universe as spirit through love is the proper realization of the All; for, in that ideal, reason unites with love to produce peace, justice and unity. 'Know theyself' is a precept as old as Socrates and the Upanishads declare this knowledge to consist in knowing love of every self as one's own self. This done, you realize the meaning of the text 'thou art that'. Heart-culture is a theme cast and interesting but the time at my disposal forbids me from pursuing it further than referring to the absence of heart-culture or spiritual culture in all our present-day science, morality and education.

Let us, for instance, see how education was here conducted in ancient times. There were schools but no classes, no examinations, no competition, and yet you find the best

(continued from the previous page) scholars, the best writers, the best statesmen, the world has ever produced. Even the course of studies led naturally to the spiritual ideal which every being was expected to approach and realize for in its life. If you begin the study of grammar, for instance, you will necessarily come to that part of it which, dealing with the relation between names and things, will take you into logic must lead the student to the question of truth and evidence, which finds an answer in the first Mimansa. The moral issues involved in logical evidence force upon you the Sankhya and Yoga systems of life. And the world-conception, the moral ideal, found in these and the first Mimansa, lead naturally to the Advaith, the true ideal of spirit. The teacher taught everyone according to his capability, created no sense of competition among his pupils, and brought his pupils always to love one another as brethren of the same family. The grace of the Guru was the diploma of graduation, and the man was free to go into the world and practically realize the truth of what he had learnt. Apart from any particular skill he may have acquired, his moral and spiritual culture commenced under the teacher, was henceforth continued under the woman in ties of love and marriage. Everything he did had religion, realization of self, recognition of the All as its end and aim, and from the smallest thing to the greatest, in all experience whatever, he was but learning to widen the meaning and deepen the personal realization of that love which was to ripen into universal love, described generally as renunciation (sannyasa), to bring out clearly the idea of such love as above all condition, all circumstance, all matter, and all thought; To take another had the same object in view, say the noble institution of varna, now degenerated into the dead bondages of caste was conceived in the same spirit. It was truly paternal in the literal sense of the word, to

(continued from the previous page) see that every community and individual did his best by himself and by the ideal he followed; it was the duty of every varna to see that all the member carried out the ideal they represent. The centre of this system was not the individual not the inductive fact, but the aggregation, of individuals called family, the deductive universal called spirit. They had no idea of the struggle for existence, for, the centre of the system being aggregation, every idea of struggle was foreign to the conception.

When, therefore, education, science, philosophy and moral points to spiritual culture as the only salvation of thought and life, when all reforms lead us back to the spiritual ideals of our country, and when, above all, reason and the facts of our consciousness bear out the immense importance and enormous fruitfulness of the spiritual ideal, I make bold to assert that there is every necessity of spiritual culture at the present day, and that the future of man, society, government, science, and philosophy is closely bound up with the development of spiritual culture, with the realization of the ideal of spirit.

When the whole universe is the visible embodiment of spirit, when every atom partakes of the life of spirit, and when every experience is an advance of spirit to self-realization, it is impossible that any man of real spiritual culture can ever find the realization of his ideal in indolence, slothfulness, irresponsible fatalism. Spirit is ever free, and he who circumscribes his ideal with any limit whatever, knows not the freedom of spirit, the beauty of spiritual life and culture. The causes of our downfall do not lie in excess of spiritual culture but rather in the want of it. It is vain, therefore, to think of such frivolous objections to the ideal of spirit. It never touches indolence; it promotes activity, it orders work.

You will naturally ask how such culture can be brought about. I think I have done my part when I have brought you to understand the necessity of spiritual culture, and it will be your own look out.

HEINRICH HENSOLDT: A REPLY TO A CRITIC OF IDEALISM:@@@

How many more times must it be repeated that the thorny path of the Indian recluse—his progress to a higher knowledge—does not lead through the gates of a formal “initiation” by more advanced hierophants who have already climbed the Himalyan heights? There are many who seem to look upon adeptship in the light of a trade, which can be learned by any grocer’s clerk, after a more or less extended apprenticeship.

“There is no such thing as a course of studies prescribed or laid down by the esoterics which will enable the neophyte in the course of time to cast a glimpse behind the mysterious “curtain”. No amount of hard work and perseverance, in the line of applied studies, would materially assist the searcher for truth; the long years of probation and the various modifications of self-denial which are usually imposed upon the neophyte by those who hold the key to some of nature’s greatest marvels have no other purpose than to test the powers of endurance and the personal character of the chela.

Science is, and always has been, reasoning in a circle; for instead of telling us why things happen in a certain way, the man of science explains how they happen; and instead of trying to take cognizance of the mysterious forces behind the tangible and measurable universe, Western science has always been engaged in a process of gauging, weighing, and measuring that which it cannot satisfactorily explain.

It is amazing to notice the blindness which still prevails, even among those who lay claim to a superior education, in reference to the clearest philosophical conceptions. Details of the most paltry and trivial order in the line of "physical research", viz., the senseless process of labelling and classifying that which ought to be explained – which is grandiloquently styled "science" – paltry details, I say are hunted after and stored up by learned pedants, with a zeal worthy of a better cause, and these trivialities afterwards solemnly rehashed, palmed off as education upon a credulous and unsophisticated public by the hopeless incapables who occupy the chairs of "learning" in our colleges.

Let the reader bear in mind that the great majority of our so-called scientists are specialists; that ninety-nine out of every hundred have selected, from the vast and bewildering maze of nature's manifestations, some narrow groove, along which they work like moles and that although they may acquire a world-wide reputation in their "line", yet they are not qualified to pronounce an opinion on anything beyond their specialty. They are not scientists in the broader sense, for the true scientist must, at the same time, be a philosopher.

There is no lack of specialists in science but there is a lack of philosophers; there is a lack of those who can rise beyond the level of their surroundings – a lack of those who can think. But to be able to think and philosophize one requires to be endowed with a superior mind and nature is very chary of her endowments.

One of the greatest triumphs of the human mind, and beyond comparison the most important step hitherto taken towards the solution of the world enigma, was the discovery that an object implies a subject i.e. that any given object,

(continued from the previous page) for instance a tree cannot, by any possible stretch of imagination, be said to exist, unless there be at the same time an eye to see or a hand to touch it—in other words, a mind to conceive it. In extension of this discovery it easily follows that the entire “external world” can have no independent existence, viz., cannot be real, except as a mental phenomenon, and that if mind should ever be destroyed or cease to exist, the world, as a matter of course, would cease to exist also.

This discovery was made thousands of years ago by subtle reasoners in far-off Hindostan, and its deductions are given with marvellous acumen in the Upanishads.

And, like a golden thread running through the Upanishads, is the ever-recurring lesson: “Matter is an illusion; mind alone is real”.

What about the great doctrine of Maya, which is peculiarly a product of the oriental mind, and which has been the fundamental conception of enlightened India from time immemorial? What about Patanjali and the philosophy of the Advaita (the very term implying non-advaita, or the sole existence of mind)?

“Maya means illusion; Prakriti (matter) is an illusion no doubt; mind being sufficient to send forth these illusions from within it self”. “The Advaita philosophy questions the very nature of our perceptions of matter, and establishes that we are never conscious of anything beyond our consciousness of the phenomenon;” and “The substance and forms of things are mere assumptions, not independent of our thought”.

Where is your universe without your mind? Take away a man’s and what has become of his world? What, I ask, has become of his chairs and tables; of his trees and flowers; of his sun and moon, and the host of stars which make up that universe which now appears to him so substantial? They have vanished into nothingness.

The truth that an object necessitates a subject, and that without a mind to perceive it, there can be no world, was patent, among others to Anselm von Breslau, a mystic.

What else education than a process of trying to bring about in others a condition of mind similar to that of our own? In proportion as I succeed in causing another individual to see things from the same standpoint, or in the same light in which I behold them, in that proportion will his world become the same as mine.

The degree of fineness—so our “student of occultism” announces—determines the difference between mind and matter. In other words if we can grind down material particles to a sufficient degree of minuteness we arrive at the phenomenon of mind! This is only a more illogical presentation of the doctrine of modern materialism viz., that mind is the result of certain atomic or molecular group of matter. There is a certain amount of plausibility in the argument that a favourable combination of individual particles may produce “life”, but there is no sense whatever in the dictum that mind is simply matter reduced to a condition of greater fineness. Not even the most fanatical follower of the school of Buchner and Moleschott would endorse such rubbish.

What is matter, anyhow? No scientist has ever been able to define it. Looked at from the standpoint of Western science it is the profoundest of all mysteries, and the atomic hypothesis does not offer the faintest ray of light. Can you imagine a particle of substance so small that it cannot be divided once more? Here again we are confronted with the self-evident truth that there is no limit to the possibilities of minuteness, and it can be easily shown that the atom of science is an illusion.

The very fact of our inability to define matter, is in itself a proof that matter has no positive existence.



(continued from the previous page) But the moment we look upon the so-called physical universe as a product of mind the great riddle is solved, and we behold order and symmetry where all before was chaos and confusion.

“Mind is the only reality” has been the conclusion of the wisest of all times, and this is also the verdict of the highest Western philosophy.

Mind is eternal and indestructible. It produces its own world—its own joy and its own sorrow; its own Elysium and its own Tartarus. Idealism is pantheism, and in pantheism is contained.

ANONYMOUS: “DEVOTION AS A FORM OF HATH YOGA”.@@@

The feelings, emotions, and prejudices of the human mind wrap our judgment in no small a degree and influence our mind to pass opinions which in the majority of cases go beyond the mark. The acute critical bent of the intellect so necessary in such cases is naturally shaken by the storm of emotion which generally induces us to depict a man in the dimension of a god or to reduce the magnificent proportions of a god into the paltriness of a human being.

In India the religious element is so predominant in the minds of its inhabitants, that every great reformer is styled an avatar (incarnation) by his followers. For instance, Ramanuja and Sankaracharya two of the ablest commentators of the Vedanta Sutras of Veda Vyasa, are unanimously regarded by their followers as the incarnation of Sesa and Shiva respectively. It may be that some of these great religious reformers are the incarnations of disembodied Mahatmas, but to attribute to every one of them the title of the Supreme Being is nothing short of short-sighted prejudice.

He was the embodiment of the unsatisfied spiritual longings and aspirations, which were silently at work during many decades in the hearts

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@@@ Light of the East Mag. 1895. (Calcutta)

(continued from the previous page) of the masses of his countrymen. He was a man of the people, and he addressed the illiterate and the down-trodden who received nothing but contempt and arrogance from the natural spiritual leaders of the Hindu Society of that time.

His method of teaching was quite suited to the people whom he addressed. It was not his mission to open directly the door of absolute Nirvana to the masses, for he knew quite well that it is impossible for the majority of mankind to reach directly a state of consciousness which is one with the Supreme Consciousness of the universe. What he aimed at was to invent a method by which even the spiritually dullest people will be able to share a spark of the religious emotion without which the higher evolution of a human being is not possible.

It may be regarded as a species of Hata Yoga in which the circulation of blood has more to do than the control of breath. Hata Yoga brings on religious feelings primarily by the control of breath which afterwards affects circulation while the system of dancing and singing inaugurated by Chaitanya affects the devotional sentiment primarily by affecting the circulation. The slow gait and measured pace with which this sort of dancing begins generally culminates in frantic movements and gestures through which the devotee often passes into a temporary swoon in which the function of breathing is entirely suspended. Generally a band of people join together and sing aloud in a chorus with frantic dancing and a peculiar sound of Indian music till the combined effects of all these produce, in the minds of the sincere devotees, a sort of spiritual trance. Almost similar is the method of the Hata Yogis. They gradually learn to suppress their breathing till they are able to suspend it completely till all physical animation comes to a stand-still, and the higher nature of man awakes.

## ANONYMOUS: "DEVOTION AS A FORM OF HATH YOGA"

The effect of this physical method being based upon the circulation of blood, the spiritual and moral sentiments are generally superficial and do not strike a deep root in the heart of man. The structure of religion which is built on the basis of reason is far more permanent and affects even our future lives, than the structure which is built upon physical basis, viz., circulation or breathing. But still the latter method is best adapted to the vast majority of people whose education and low intellectual development make them quite unfit to enter the deeper spiritual planes by means of Gnen and Bairagya.

On the success of this method with the masses entirely depended the success of Chaitanya as a religious teacher. No doubt the effect of his preaching produced marvellous effect when he lived but in course of time his influence has faded away as compared with the influence of more solid systems of religion which have emanated from Sree Krishna, sankaracharya, or Buddha. The religion which is not based on the foundations of reason is built on the base of sand and it must fall sooner or later. No doubt the heart is the seat of religion as it is of all other higher feelings and sentiments, but still the harmonious development of the spiritual faculty depends on the co-ordination of the reason and feeling and not on feeling alone, still less on feelings based upon the physical method of Chaitanya.

Such ideas lay much stress not on the spiritual but on the material nature of the Supreme Being. It indicates the failure of the intellect to grasp the higher modes of being. It is an attempt to reduce the shoreless ocean to a pond and to confine the free air into the compass of a small tube. Still, with the vast majority of mankind abstractions can have no signification whatever and the lower the capacity of the intellect

## ANONYMOUS: "DEVOTION AS A FORM OF HATH YOGA"

(continued from the previous page) the more able it is to grasp concrete images. For this reason, the Purans is abound with personifications and allegories which have deep metaphysical signification.

ANONYMOUS: THE PHILOSOPHY OF SIR WILLIAM HAMILTON: @@@

The keen instinct of Carlyle had felt the intensity and the unworldliness of his friend and the two came to the same point from opposite directions—that there were deeper questions for man than were represented by the ephemeral literature of Edinburgh at the time. Hamilton's philosophysical thought was not committed to writing and his ideal of a piece of literary work was so high as to repress his effort at completion. These two agencies co-operating secured Hamilton's work for the use of the younger generations. Otherwise the serene sea of abstract thought would have held him becalmed for life.

The first of these contributions was on the writings of Victor Cousin in 1829 with whom as you are all aware there was a controversy about the Unconditioned. His contributions generally represent the different lines of his intellectual interest, except those on the study of modern Latin poetry, the life and times of Buchanan etc. All of them show a rare, out of the way research and learning a strong stern independence and a dialectic almost unparalleled in fineness. The philosophical articles were new in spirit and x language. They are solid condensed bodies of thought. They are the work of a man whose eye is fixed on, absorbed by the problem and the meaning of reality to us, the reality of an outward world, of man, the nature and scope of our knowledge. There are touches of literary beauty and grace, antithesis, the power of contrast and pathos, that charm amid the keen cold dialectic and transcendent thought.

A host of complaints came pouring into

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@@@ Light of the East Mag.(Calcutta.) 1896.

(continued from the previous page) Scotland at the time on account of the speculative nature of these essays. This arose on two grounds, first the unacquaintance of the natives with the current of philosophic thought on the continent, and secondly, the utter incapacity of the people to comprehend the flights above of the author. Hamilton was no writer for the indolent.

Hamilton's philosophy goes into the very essence of things and in this point it is very abstract. So far as the highest form of reality is concerned he felt very clearly that the Almighty dwells not in churches made by men. The facts and laws of knowledge are to be enquired into as are the physical facts and laws.

This is a method which is absolutely necessary to the labours of every metaphysician. This means simply that we must be perfectly conversant-with facts.

Hamilton holds firmly that we cannot go beyond the general fact of consciousness. I am conscious say of feeling. This is a prime fact of consciousness for me and beyond this I cannot go. This is the basis of my knowledge There is nothing known if consciousness be absent. Words can have no import under the circumstances. External world would be a void if consciousness be absent. Everything would be a tabularasa unless we take them into the folds of our consciousness. All that has been said or done by man was once an invisible consciousness, true and real then ere it was embodied. Reality for you and me is in what we think and feel rather than what we do. Out of the heart are the issues of life. But do not understand consciousness in a narrow sense. It is not the mind of men in general, consciousness in its full extant which is studied. The method therefore goes beyond the province of individual consciousness. It imposes no formula on facts.

(continued from the previous page) It does not in order to suit a see-saw theory of being, dissolve human personality into a hazy pantheistic unity; nor does it blur the distinction of right and wrong by postulating everything as really necessary to its opposite, and thus laying down the evil as the necessary condition of the good, leaving in fact no good or evil in the universe at all.

The question then arises, can this psychological state be resolved by a physiological process? Hamilton answers this question in the negative. No form of nerve or brain energy can be shown to be capable of developing into or becoming a state of consciousness. There is no analogy for the purely unconscious passing into the purely conscious. In this Prof. Tyndall and Hamilton are one. "The passage from the physics of the brain", says Tyndall, "to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass by a process of reasoning from the one to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following the motions, all their groupings, all their electrical discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem—how are these physical processes connected with the facts of consciousness".

In our familiar experiences we perceive a knower and a known, i.e. a contrast and a difference, a permanency and in permanency, a stability and an instability. Testing these by

(continued from the previous page) experimental reflection we find that we cannot get rid of them, if we want to know about them. The objects may change but still the relation between the perceiver and the thing perceived, that relation remains all the same. We have now by the individual effort of reflection risen to the ultimate, the cognisable, yet incomprehensible principles of human knowledge. These are revelations to us indeed.

The question next arises what is the special relation of this method to Hume, and to his wholly destructive and negative propositions. Simply put it in thus: Hume said what we call sensation or impression is all that is known or knowable. There are consciousness, states of consciousness, that come and go. Beyond this human knowledge can not rise. There is no knowledge of a self or x person in consciousness, or amid these consciousness. They have no tie, bond or unity of this sort. There is sensation without a sentient, there is passion without a feeler, there is knowledge without a knower.

We speak impressions from the external world; but no external world is known, no world apart from the conscious impression, no subsisting external world, nothing in the form of independent material reality. All we know is the impression, and this imports nothing regarding an outward cause. From this theory of the known to the theory of being, the step is easy. This limitation of knowledge gives us the limit of existence. If impression be alone known, if at most there be but a series of conscious impressions, then the universe itself means merely, is merely, a series of impressions, and a series of impressions, utterly isolated from casual or customary conjunction. The external world, selfhood, personality, freedom, cause, God, disappear as simply illusions of the fancy of the common ill-regulated imagination. As notions they are subjectively empty. They have

(continued from the previous page) no correspondingly justifying impression; and hence as applied to things, they are objectively void or unreal.

It is in fact the question as to the nature of finite reality, as to whether there is in our experience a two-fold reality, the mental and the material world; or only one form of being – i.e. either the one or the other. And in this case we have the further question as to which is first and creative whether the material world is a product of consciousness or viceversa. The former is Idealism, the latter gross Realism. This question of metaphysics can only be solved by a psychological analysis. This is the fundamental question which Hamilton so strongly contended for, the question how we came to know of external world, whether we know anything in the shape of a material and external world. The question is found on factitious difficulties as to whether this extended object comes into our knowledge at all, i.e. whether the experience in perception is the same as in sensation. In sensation I assuredly know only my own mental states, forms of my consciousness. It is a subjective world in which I am not only the viewer but the actor. Is the world to which I am introduced by perception only a subjective world or more? The answer to this question depends entirely on the view we take of those objects of perception which we call resistance and extension. Is this extended object the same as our subjective sensations or is it wholly a new experience? The answer in the first sense leads to Idealism, in the second sense of Realism. Hamilton takes the latter view.

Knowledge therefore varies with different individuals and with the same individual at different times and under different circumstances. This theory of Hamilton can be taken to be a counterpart of the Protagorean theory of 'man is



(continued from the previous page) is the measure of the universe'. On this theory we find that there can be nothing of absolute truth or falsehood in the world as there can be no agreement between any two people at any stage about a particular thing. Truth and reality alike-disappear in the passing shadows of impressions. Hamilton certainly held no such theory. His doctrine is that of a mind or self with fixed necessary laws or conditions of knowledge, which yields a body of truths, permanent for the individual, and common to all human intelligences. This whole body of truths is not entirely at the mercy of a precarious experience, which may in the future contradict them or reverse them; it is such experience as we have and shall have under our faculties and conditions of knowledge. But it does not exhaust the whole sphere of being and the whole possibilities of knowledge. It only prescribes the chief conditions of existence as revealed to us.

It is perhaps the most important question which a man can put to himself, the deepest and the most stirring question which occurs in the reflective life of any one who rises to an earnest wrestling with the real problems of the universe in which he spends but a brief earthly life. What can I know of God, of that transcendent being, who is suggested to me at every turn by the relative, the limited, the imperfect of my experience? We are driven backwards in the chain of causation and we come at last to the Absolute cause at the beginning of all experience. Somehow or other that realm of being which transcends our experience, and yet is bound up with it, must touch the thought, the heart of man who earnestly lives, and who honestly puts a question about this life of ours. For the shadow of an Infinite is over all our little earthly life.

The question took a new turn under Immanuel

(continued from the previous page) Kant. He admitted a positive idea of the Unconditioned in several forms. The idea is no representative of anything actual or real. It cannot even be conceived by the understanding. It belongs to a faculty called Reason. The idea is empty because there is no intuition to feel it, no fact of experience corresponding to it. These so-called ideas are at least in respect of the world absolutely contradictory. We have equal reasons for believing a common cement of the world in time and none, that there is an unconditioned first cause and that all is under necessary causation, that there is a necessary being at the root of the cosmos and that there is nothing but the order of things. Reason, the faculty of Ideas lands us in absolute contradictions. It is at exactly this point that Hamilton takes it up, and calls for an analysis of the term 'unconditioned'. On the one hand it is a piece of verbal jugglery uniting two contradictory terms and reducing itself to no notion. On the other hand, it may be taken as what goes beyond relation, beyond our positive thought, endless regress into being or cause, or an absolute beginning in the form of a first cause. We have thus two propositions regarding reality above experience, subversive of each other as equally possible. With Hamilton we are simply unable to understand as possible either of the two extremes, one of which however on the ground of their mutual repugnance, the mind is compelled to recognise as true. The philosophy of Hamilton is a philosophy of experience. It brings speculation down from the height of the Unconditioned, or the sphere transcending knowledge and experience, where man and the world have alike disappeared. His view of the absolute in any form is utterly beyond our conception. He does not deny the possibility of being or reality that is absolutely

(continued from the previous page) irrelative, what exists by and in itself, without relation to time, space or other being, without relation to any individual mind, but he holds this to be inconceivable by us, as incapable of yielding any basis for a demonstrative system of being. You cannot put yourself above relation and difference, above the conditions of experience and consciousness, in the sphere of unmanifested being, get at the prius of nature, yourself and God, and so exhibit these for what they are in their necessary relations. Any attempt to do so abolishes the fundamental law of the distinction between the knower and the known. They are all attempts to get behind consciousness and experience, and to show its genesis, the necessary genesis of all laws of knowledge. All difference between subject and object self and not self, man and God, disappears, and we have supreme unity, the ultimate reality of speculative reason.

We cannot grasp God as he is or in all his manifestations completely. The world we know and through which we know God is not necessarily His one, His single, His whole manifestation. A god necessitated to develop himself is no God. An absolute cause, so called, under a necessity of manifestation, is no absolute or infinite reality at all. One line of development is all we could have under such a condition. It is restricted to this. This is a purely helpless absolute. A free consciousness above necessitation, above a single necessary determinate development, above all that we can see, or feel, or know about this world of ours with all its grandeur and all its compass, manifesting itself, yet not complete or exhausted in the manifestation—this is for us the highest type of God. Such a God is unknowable and unknow.

The philosophy of Hamilton is an attempt to state the meaning and guarantee we have of reality as applied to man, the world and God.

(continued from the previous page) Metaphysics is a reflection, an awakening to the deeper recesses of things.

ANONYMOUS: SEVEN CLASSES OF DREAMS:@@@

The seven classes of dreams within the limit of Swapna consciousness are:

1. The chaotic, monstrous, and troubled dreams; arising from physical disorders, indigestion, mental troubles, and similar external causes.

2. The vague and undefined dreams; in which pictures only half formed impress themselves in rapid succession upon the brain and hence appear quite obscure and confused on awaking.

3. Warning dreams, which occur to the mind as pictures, in the astral light, of events about to happen; or they may appear as living scenes in which the dreamer either takes an active part, or remains passive, or remains a passive spectator. These are not necessarily connected specially with the life of the dreamer for they frequently have reference to the lives of others, known to him, but are not themselves susceptible to these subjective impressions.

4. Retrospective dreams, having reference to events which have already taken place in this or preceding incarnations.

5. Dreams resulting from the will of others good or bad, who desire to impress the sleeper with thoughts, towards future action. The ordinary man must be wide awake and equipped with a very powerful will in order to effect these impressions upon a sleeping person; but the adept need not necessarily be awake in order to produce this result, because his state when away from the body is above the states of either Swapna or Sushupti, as has been said. With regard to the reception of thoughts during sleep which afterwards have effect in the waking life of the individual, this is a fact not

(continued from the previous page) sufficiently well known to most people; but it is nevertheless a potent factor in daily life, and more could be said on this point when discussing consciousness.

6. The next kind of dream is the allegorical, which, under more or less beautiful and spiritual imagery, is intended to convey to the mind some idea of a subjective reality or truth. The impression is that truth clings to, or more properly speaking is held by the consciousness of the waking person, although the brain may not contain the images under which it was conveyed.

7. Prophetic dreams are the highest class of conscious impressions received in the Swapna state. They are impressed upon our consciousness by the Higher Self, and as such are plain and clear. Many instances of this kind of dream appear in the various Scriptures, and are spoken of as being received by means of a voice.

EDITOR: "THE NEW SPIRITUAL ERA":@@@

All the round the globe the signs of a great revival are visible. The ocean of thought is deeply agitated and men have lifted up their heads above the level of materialism to catch the stray glimpse of something grand, new and spiritual. The Hindu Revival of today is altogether a novel agitation whose centre is India, and whose circumference comprises all civilized countries of the globe. A man of deeper insight will find that the character of this agitation is unique, so unique that it bears no resemblance at all to all other past movements of this movement are running altogether in a new groove and its destination is, undoubtedly, towards a higher goal.

The religious revival of the present age should properly be termed "religio-scientific"

(continued from the previous page) revival. It starts more from reason than from heart. It builds its superstructure upon the firm rock of facts and draws its conclusions from data furnished by experience. It discards the idea of an anthropomorphic God and regards Him as the indwelling spirit of nature who acts according to fixed and invariable laws. The tendency of science is towards monism, that is towards the ascription of all phenomena of nature to a single source, single law, or single power. It traces all phenomena back to their source, duality and multiplicity disappear from the point of view of the man of science. In the place of the many it sees the one, in the place of diversity it sees unity. At the origin of all things, it places the single undivided principle from which everything proceeds and to which everything returns by the processes of evolution and involution. But science has not attained that stage in which it can decide whether the origin of all things is a conscious or an unconscious entity.

But religion goes a step further than science. It clothes the unknown First Cause of science with consciousness. It regards the first cause as a living reality – a Presence which permeates everything in the cosmos whether a grain of sand or a mighty sun.

A relation is established between God and Man, a deep living intercourse takes place in which the soul being freed from the trammels of matter is wafted into a higher atmosphere in which everything is life and no death.

Such is the general feature of the revival which is visible everywhere in the modern world. Above all reason is its ruling

(continued from the previous page) principle. All ranks outgrowths of feeling are being carefully pruned off as abundant and unnecessary. The typical religious man of the century wants to understand everything by the light of reason and experience only. But this does not exclude the sway of feeling altogether. Feeling steps in as an ornament to reason but not as a guide in the arduous search of truth. Wherever feeling predominates, reason is clouded and instead of religion we have ignorant fanaticism. The excessive play of imagination lands us in cloudy dream-land where like the blind we stumble at every step and cannot properly feel our way. All is mysticism where feeling unguided by reason prevails; all is light where marches the shining reason clothed in its glory. Feeling is neither inspiration nor spiritual intuition. It is like an unbroken colt which rushes blindly here and there to satisfy its unreasonable craving. It builds a fabric of dream which falls away like a house of a cards as soon as one tries to realized it. It wants to drink water out of a mirage where nothingness shines in all the glory of reality.

We have remarked before that the Hindu Revival of the present time is a sign of the times. Like the laws which regulate the ebb and flow of the ocean, like the law which rules the course of the wind, like the law which keeps the heavenly bodies in their appointed course, Time has its own laws and its own cyclic waves. The vast immensity of the universe is permeated by its wonderful laws! Who is there or what is there which does not bow before the sway of its omnipotent laws? The thythm of evolution and dissolution which we meet with everywhere

(continued from the previous page) in the universe, the grand geological upheavals which sometimes change the whole feature of the earth, the astronomical changes which affect the course of the suns and stars, the sociological changes which often shake society to its very foundation and in the place of the old and rotten give birth to a new humanity with new characteristics – what are all these but different aspects of Time?

The modern Hindu Revival will never tread the track of the religious revivals which took place in the days of Sankaracharya, Ramanuja, or Chaitanya. The men of the present time are different from the men who lived in those times, the surroundings are different, not to speak of the tendency of the modern age. To suit the present state of things the modern Hindu Revival has taken an altogether new turn. The modern revival is an evolution of the modern times. Who can check its course and make it check its course and make it run its old groove? Who can check the periodical manifestations of time? Each Yuga has its own peculiar characteristics which are result of previous causes? Has man any control over the cause? What man can turn the tide of Time?

The tendency of the orthodox portion of the Hindu community is to check this new order of things and to make the current of the revival flow in its old channel. But this cannot be for the old has passed away and the new has taken its place. The past is old from the standpoint of the present and the present is old from the standpoint of the future. What is new now will be old from the standpoint of the distant future and what is fresh will be rotten in times



(continued from the previous page) to come, it is the decree of nature, and he who stands up against the new order of things, stands up against nature itself. Does not even the Shastra say in so runny plain words that the characteristics of the Kali Yu a will be entirely different from the characteristics of all former Yugas? Is it not apparent that the Satya Yuga develops one faculty of the mind, and the other yugas the other faculties? Who can say that even the Kali is an absolute evil? Who can say that nature is leading us towards absolute evil? Are not the justice and beneficence of nature visible on all sides? Have not all men of the present age passed through all the former Yugas? Have not our readers, according to the theory of re-incarnation, passed successively through the different yugas living and dying many, times in a single Yuga? Kali Yuga, then has a peculiar mission of its own – a mission which no doubt guides man in the, eternal round of progress. All the great revolutions of the world together with the men and women who played their part in them are the out-come of time. The reformers who raise their heads now and then above the crowd to teach mankind and life them to a higher level are only the messengers of time; they are the product of the national thoughts and sentiments. They are simply the outcome of the causes generated by the nation. Their lives are not independent of and separate from the national life for they are the product of the agitation of the national thought. Great they are no doubt but their greatness is not distinct from the greatness of the nation which has given birth to them. As a plant draws its vitality from the soil upon which it grows,

(continued from the previous page) so these great men, these messengers of thought draw the central principle of their vitality from the nation. If they are successful 'it is because their surroundings are favourable and their aspirations similar to the aspirations of the nation.

Amidst all these changes how can we expect the golden age of the Vedic times? How can we expect that the old cycle will take the place of the new? It is as idle and hopeless to expect the dawn of the Satya Yuga in the present age as to expect the return of the glacial period. Those who aspire to change the new order of things are struggling against the spirit of the time.

THE SUPERIORITY OF ADVAITA IDEALISM: @@@

The Vedant finds in the theory of the Cosmos propounded by Kapila a ready-made pedestal upon which to erect its splendid superstructure of the doctrine of Maya. In fact, the Vedant rectifies the fallacy attaching to this theory of the Sankhya, as it did on the former occasion. It believes in the evolution as theorized by Kapila and in fact subscribes, *mutatis mutandis*, to his cosmology, but with one important reservation which at once rises the later philosophy to a higher rank. It asserts that the prakriti which exists by means of the action of the three gunas (Sattava, Raja and Tama, which are ultimate forms of matter) and which has been alleged to have an eternal objective existence, is no other than Maya—something which is real and unreal—something the nature of which cannot be positively explained—something that cannot be Proved to have a real objective existence if you pursue Matter scale in hand—something that we feel and experience and yet cannot explain. It is better

(continued from the previous page) to call it a not of contradictions or puzzles, such as we live through than positively to assert what it is. And this is so because every time we make an attempt to explain it our argiements, though for the time being considered ingenious, are eventually refuted by other theories based on a wider observation and science. In the present times, we find that not withstanding the ever-changing definition of Matter, a true conception of its nature is always receding further and further away from our mental grasp.

So the Vedant philosophy from that lofty pinnacle of transcendentalism, proclaims that that it is absurd to assign an extra-mental existence to Matter or Prakiriti. In a dream we perceive as solid and tangible a world such as we live in, yet it is without its most important substratum, the Matter. Does not this philosophy wisely throw out a hint that since we consider a dream to be a reality while it exists, it may be possible that the world we live in is a protracted dream, to be banished away on the awakening of our real nature? The theory must sound odd and strange to some people, but for all that it has been cherished by most of the earnest and real thinkers throughout the world.

The Vedant holds that the prakriti is only a mental representation, though it adheres to its evolutionary stages put forth by Sankhya. It may not be out of place to state here that in modern timer this truth has been demonstrated by Kant his school Kant assigns, for reasons stated at length in his Critique, a mental existence to Time Space and causality – the three ultimate factors of the Universe. These three things

(continued from the previous page) had been from the immemorial assigned an extra-mental and objective existence, but Kant pointed out the error and showed them what they are. If these three notions, Time, Space and Causality, which form the kaleidoscopic scenes of the Universe, are only in the mind, the Universe has no other existence than a mental one; and hence it is Maya. The Vedant holds that the world is due to our Avidya, ignorance, and that if ignorance is annihilated, as it can be, we shall cease to see the world.

Now let us see what the Vedanthas done in the way of improving upon and developing the ideas of the Sankhya. It improved upon the notion of the Atma. It advanced the conception of the Deity. It eradicated the fallacy which attached to the theory of the world, as thought out by Sankhya.

We see a gradual development of thought through these Indian philosophical systems, out of which the Vedant represents the highest stage of evolution. There is no need to view these systems separate from one another. They can be better studied, considered as fulfilling and complementing each other. The Nyaya and the Vaiseshika stand on the lowest rung, the Sankhya occupies the middle one and the Vedant shines forth in its overwhelming refulgence from the topmost position of the ladder of philosophical thought.

REAL SELF IS THOUGHT:@@@

Buddha's argument concerning the soul and his use the flame of the lamp in illustration are very good—he clearly conveys the thought that the real selfhood is mind. Surely there is no conscious existence except through and by the thinking part of man.

The illustration given by Buddha contains a fine point of discrimination: he cites the case of a man who writes a letter at night, puts out his lamp and forgets in sleep what he has written, the thoughts, however, remaining. What is it that remains with the individual who has been thinking? The thinking ceases, yet something remains, because on awakening he has a desire,— something prompts the desire to recall and rethink the thoughts that he has written, and he does so readily. Now, what is it that does this? There is something greater than thought, or it would not have command of thought. If we attempt to analyse the nature of man we are brought face to face with the thought that has been herein given by Buddha to the Brahman; namely that all that there is of man's consciousness is his thought. This would be true if all there is of man were his thinking, but there is something that thinks. The whole universe of space is full of unformed mind substance, which, in the Yoga philosophy, is called "mind stuff". Now disassociated from every other quality or function in nature, mind element is powerless: there must be something that is able to lay hold of this mind stuff, form it, and thus utilize it. This is that wondrous, unknown, yet knowable, but incomprehensible something that we call the will, the God-will expressed in the name Yahveh.

All Space, throughout the universe, is in ocean of unformed life. Every world in that space is a mind organ for handing so to speak, forming, that mind element. The worlds are brain ganglia, for thinking,

(continued from the previous page) and forming the thought the universe. Each individual life upon those worlds is an individualized nerve ganglion for specializing thought in the uses relative to the universe. Its consciousness is by virtue of the formation of thought. The growth of its own individuality, soul consciousness is by virtue of that spiritual will which holds to and commands all its creation; for thought vital thought, is a creative process, and that creation not only comprises the individual, but it also comprises the individual's world. This is what was understood in so far as it was understood by the Buddha and Brahman as Karma.

A soul that has lived a life in the body, has spent a time in the work of creating, forming and thus bringing into existence powers and things; and when that soul returns, it must return to that world that it has formed, where, because of added knowledge through a life's experience, it sees the errors, and calls in the creative work and reforming to its new ad higher knowledge. This it must continue to do until it has reached a height, of knowledge and understanding enabling it to build create, from the Spirit of and by the Spirit the All-Mind.

Thus when the individual builds from and through the Spirit of the All-Mind, he ceases to build for himself. Self is lost sight of; he enters Nirvana, the Spirit of God, builds by that Spirit, and is no longer condemned to return and reform that which he has built. All that he builds is from supreme wisdom, and is, therefore, very good. This the condition of him that has reached Nirvana, the realm of immortality.

THE WORK OF IMMANUEL KANT:@@@

The present-day movement of mental freedom begins with Kant's "Critique of pure Reason". and to the same work must be referred the changes of base in philosophy from cosmological starting points to psychological ones. From the same author also the new movement which places the object of philosophical study in knowledge rather than in dogmatic belief. In short Kant and his work represent a philosophical revolution. It should, therefore, be self evident to all moderns who profess to live and move in the new life that they ought to be familiar with the purpose and arguments of the Critique of practical Reason, which its complement, as well as with the thoughts which resulted in Kant's mind from these two works and which he, no doubt, would have published in a third equally phenomenal work had he lived long enough to write out his thoughts. In his Critique of Judgment we may perhaps see the out-lines of such a work. In it he bridges the chasm he has shown us to exist between pure and practical reason.

The Critique of Pure Reason shows that we do not know anything of the essence of things or of our own knowing. We know only Something about the relations which exist between objects, or, better, we know them phenomenally. What we call the world is not the world, but only a world which we have modelled according to our reason and feeling; it is a sort of synthesis of intellectual judgments and sensibilities. But while it is a "dream" we would be wrong if we thought as do the Brahmin and Buddhist that the world is an illusion, a chimera, or a fraud. It is a symbol or a means by which we live and come in contact with the

(continued from the previous page) Real. We are lost in an illusion if we take our own notions of it for the Real. The same reasoning applies to our notions of God, cause, time, and space. They are only notions, not realities; they are our psychic forms for something "We know not what", and which we may never know. An analysis of our reasoning leads us, therefore, to an honest scepticism as regards these notions and the orthodoxy built upon them. But while we can know nothing beyond our own knowing or formulations, we are nevertheless anchored mentally on a safe coast. We lie tied up in that indomitable and unconquerable will which is our true source of knowledge. This is the subject of the Critique of practical Reason.

The Critique of Practical Reason shows that will, or what Kant calls "conscience" and not reason, forms the basis of our mind and all its so called faculties. While the former work declared that we could know nothing of 'things-in themselves', it did not deny that they existed. The latter work goes further and builds upon them, though it does not under take to prove their existence.

The two works, critique of pure Reason and critique of practical Reason, are the Nineteenth Century, and both works contain the germs of the present day Monism, which identifies the mysterious Unknown behind the phenomena of sense with the equally mysterious Unknown in ourselves. It was Fichte, however, who elaborated that thought.

The distinction between the two critiques is more apparent than real. If we for argument's sake, admit a dualism, we are soon compelled to give it up, because Kant himself unites the two by the faculty



(continued from the previous page) of judgment by which “we can feel what we can neither know nor will”; it is to him the mediating principle in such a way that the two disappear as distinct forms. The Critique of Judgment opens new a world, that world beyond phenomena to which we can not penetrate by the exercise of reason and over which our will can not rule. That world we may “feel”, we may become conscious of it through a “feeling” that there is a certain harmony within us and without us, and a harmony between these two harmonies. Such a feeling or immediate consciousness of harmony leads us to the terra firma of Objective and subjective reality. In the Critique of Judgment we are taught the realization of the Sublime; we see an immanent order or purpose in all things, and we discover that we have an intuitive ability for the Sublime and a universal teleology. In other words, Kant sees in Nature something which resembles human reason and intelligence, and he substitutes evolution for creation. It is not only curious to see the similarity between the Intellectual development of a man like Kant and that of the mystic, but it is very instructive, because the two minds mutually prove the truth of each other’s development and definitions.

The movement of the mystic mind is like this. Take for example the Katha Upanishad, the wisdom of Solomon, or some of the writings of the Medieval Mystics, and we hear the most emphatic declarations about the vanity of things, the impossibility of knowing Reality and the assertion that there is only one Reality and that Nature, at best is only a shadow of it. All this answers to the critical attitude of the “Critique of pure Reason”. Then again, we come upon numerous works on “the inner light”, on “God

(continued from the previous page) in the Soul", "On Divine Illumination", etc., all of which assert that in "the Ground of the soul" dwells or is a power of activity of practical intelligence, a will that reaches far beyond all appearances. Such works make Kant's "Critique of Practical Reason" an exact duplicate of the thoughts and purposes of the Mystics.

The Mystic movement reaches its apex in the "Unitive Way" which is represented by works or expressions of every mystic on how to attain "Union with God", the Nirvana of the Oriental. All of these works or expressions aim at presenting a similar synthesis to that of "The Critique of Judgment". They teach that in us is a power, an image, in which blend both intelligence and will, and that these disappear as individual forces, being reborn in a higher unity.

Why should not all go to school with Kant and the Mystics, who say of Being, we can not know it, "words turn back from it, with the mind not reaching it"? Yet as we know of "God's most intimate presence in the soul;

and His most perfect image in the world".

We reach out for a union with the Beloved, to whom we say:

"Thou art my soul, and all my soul is Thine".

Kant is the teacher for those who go the mediate way; the mystics are the best guides who follow immediately.

A THEOSOPHIST: "THE PROBLEM OF EVIL":@@@

If the first cause is omnipotent, all wise, and all good, why is not the Being below Him and immediately derived from Him all wise and all good, and so on down the whole chain, to the ego? If there be no "evil" in the whole, there can be none in the part.

(1) The difficulty arises from our forgetting that what man recognises is only "the human conception of evil and not the inherent feature of evil". Now the human conception of evil varies very greatly and is constantly changing. For example many of us before hearing about reincarnation and karma, imagined that there was a vast amount of "evil" in the shape of undeserved and purposeless suffering, and a happy-go-lucky distribution of joys and sorrows in a world governed –a part from its mechanical and chemical laws—largely by chance and the grossest partiality and injustice. Now, however, we recognise that those evil at all events never existed and that the most exact justice has all along been meted out to every man in the circumstances, and environment in which he is placed. Wherein did those evils lie? In our ignorance. And in our ignorance we may be sure, also lie all the other seeming imperfections in the general scheme of things we see around us. If this be so, it follows that as real knowledge is acquired, apparent evil disappears, The evil, in this sense that any given man finds in the world, is, therefore not a reality but simply a reflection of his own ignorance just as the universe he beholds is not a reality but a reflection of his own powers of cognition, changing as those powers change. Each organic unit cognises a different universe, greater and smaller, better or worse, according to the stage of development that unit has reached. Before we are in a position to criticise, we must find out which of these worlds is the real one. Manifestly none is; all are purely relative, from the world of the oyster to the world of the scientific man who juggles with atoms and phenomena and thinks he knows a lot. Instead of fixed

(continued from the previous page) reality (the conception), we have different states of (developing) consciousness, each having its own world distinct and different from that of any other. To put it in another way, the world which we cognise is not made; It is making. There is an old proverb which says that children should never see things half done. This is very applicable to our conception of the world as a kind of spoilt pudding that has gone wrong in the making because of the flaws, the "evil" which we wise children think so evident throughout its structure and so inconsistent with the handiwork of Omniscience.

Turning from the question of popular conceptions of evil to the question of what evil is in itself, the latter, as was pointed out by a writer in the Theosophist some years ago, is fully explained in Vedantism, to those who care to grapple with metaphysics. Ignorance is the cause of evil; and if it be remembered that a limitation of knowledge is a necessary factor in evolution and concomitant there with we can understand that there is no inconsistency in the absence of such limitation in the absolute and the presence of limitation in the conditioned, the relative and the finite.

(2) With reference to this question and many similar ones involving the primary interrogation, "What is evil?" I would suggest that our conventional ideas of "evil" need a good deal of revision. Are we really sure that there is such a thing as "evil" even in the part? We can hardly admit it in the whole? that is to say, we can hardly admit such a thing as evil per se. Like everything else viewed from our limited point of view, evil is only relative. Though, however, we cannot hope to solve the problem on this plane

(continued from the previous page) of consciousness, I do not think that it is altogether hopeless as affecting our faith, even in its purely intellectual aspect. Our philosophy postulates a First Cause, which both is and is not that which It causes or emanates, The process of creation or emanation is repeated downwards or outwards, In endless cycles, producing the universe of infinite parts of which we are conscious. Now suppose that instead of the word evil we write limitation We see that First Cause, which we are compelled to regard as in no wise limited or affected in Its infinite nature by the act or process of emanation, becomes by that very process an infinite number of limited parts or centres of consciousness. In other words, that which the First Cause is not in the whole, it is in the parts. Shall we, therefore, put it as C.F.G., does in his question, that if there be no limitation in the whole there can be none in the part?

We are told that the Logos, by an infinite act of self-sacrifice, limits himself in time and space, in order that our ego may be evolved. This is one of the esoteric meanings of the divine incarnation. This act involves suffering; again a mystery to our faith-intelligence; the infinite divine perfection becoming the imperfect or limited human sufferer—in each one of us, not as an isolated historical event. But if we can not understand this, we can at least possess the splendid optimism which refuses to believe that "evil" can be other than the best possible means of an infinite power and goodness, which will make out of the imperfect part, a perfect likeness of the divine whole.

(3) Arithmetically it is for the same reason that  $\frac{1}{2}$ , though derived from unity or perfection, is no longer complete or perfect

(continued from the previous page) in comparison with its source.

This is the practical answer, but I should like to add a theoretical one.

The querent seems wrongly (in my opinion) to hold the view that good or evil is something in itself instead of being (like the accidental forms of the scholastics of old) a mere ideal relation.

Of late we have had from a highly valued source a splendid exposition of the relativity of duty, good and evil, right and wrong.

(4) Neither the savage nor the sage is troubled by the problem of good and evil. The former has not yet become conscious of the difficulty, the latter has faced and solved it. It is we who are between these two extremes and who have evolved enough mind to cogitate over what we see going on around us, but have not yet attained the higher spiritual faculties inherent in all, who brood over this most Perplexing and subtle question.

WILLIAM JORDAN: "MENTAL TRAINING—A REMEDY FOR EDUCATION":@@@

"Mental training—a Remedy for education" by William George Jordan, in the October "New Science Review", should be read and pondered over by all who are interested in the race's true educational progress. This closing sentence of his clear and logical article should be kept constantly before the public eye:

"Any system which does not train man's mind, make him an individual, and teach him to think, whether it be in the village school-house or on the plains or in the university, with its endowments of many millions, is not equal to its possibilities— is unjust to the individual".

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@@@ New science Review. 1901.

## WILLIAM JORDAN: "MENTAL TRAINING – A REMEDY FOR EDUCATION"

Mr Jordan's article is the most concise and sensible exposition of the defects in our present educational methods, and presents the best remedy, therefore, by a process of mental training by Analysis, Law and Analogy, that we yet seen. In summing up his remarks he says: "The cry comes from Germany, England and other European countries, that the masses are over educated and unfitted for anything but the professional life. If education were mental training, this condition could never occur. They could not leave the mind in "too perfect" a condition, just as it is impossible to have the body "too healthy". A man able to show he had spent these years in mental training, would be valuable in any line of life; and no matter what his duties, be they numble or great be would be to them better because of this training. For the future of education there are many hopeful signs in the first rays of mental training that already warm and color the horizon. The Kindergarten teachings and methods of Froebel, with his wondrous insight into the child mind, and the splendid work of the past years, are already bearing rich fruit".

I have not ventured any criticism on the value of lower or higher education in itself, but only sought to show that the training of the mind itself is of supreme. primary importance; and that all true education must give the individual at last a trained mind. If education gives this then education can erect upon that trained mind as elaborate a superstructure of as many studies and branches as the human mind will stand.

THE MYSTERY OF MAYA: By Editor@@@

Maya is a world-delusion—say, the cosmic illusion; while the Avidya is an individual one. The Avidya can be annihilated the Maya cannot. Now, let us define this Maya. From a Vedantic point of view it is something that in one sense is, in another is not. Contrasted with the reality the Brahma it is unreal, but compared with ourselves, it is real. It is real as we are minus our Atma. Hence this apparently contradictory nature of the definition.

This Maya through the instrumentality of time, space, and causality, brings into existence our world-phenomenon. Whatever we see, hear, feel and think is all contained within the maya. Now, the question arises, whence came this Maya, and when? From the most ancient times in all countries in Greece, in Egypt and India, the wisest intellects had been devoted to the solution of this problem, but still it eluded them because it involved a fallacy that escaped the detection even the keen Indian eye. And it was thought that such a question was absurd and that the inquiry could not be pushed further without involving us in a logical impasse. It has been said that the Maya comprehends time, space, and causality. These three ultimate producers of our world are within the Maya; wherever we find any one of them, it is sure the Maya extends so far; but to expect to discover the origin (or cause) of the Maya is absurd, because causality itself is contained within the Maya and does not exist outside of it. How then can we consistently ask for the cause Maya?



The credit of such a setting at rest of the mystery belongs to Kant, who has placed mankind under deep and enduring obligations by his original and bold researches in philosophy.

So, now, one thing is clear, namely, that we cannot dare ask the question, “whence came the world-illusion, and When?” unless we involve ourselves in a position of inextricable difficulty and absurdity of varied aspects. It appears as the individuality of the man; senses mind, intellect, and vital powers being all evolutes of it; appears also as the highest mountains that push their hoary heads into the company of the clouds above. All that surrounds us, all that shines, moves, rushes and smiles, is the work of the Maya—with this exception that the ultimate principle of life is Brahman. The forms and names belong to the Maya, the reality to the Brahma.

Now we come face to face with a problem which has given rise to unreasoning argument. People say, if material objects are not real, how can we see, touch, and feel them? The Vedantists never denies the reality of the perceptions but what he says is, the only true existence is Brahma, that, in comparison with it, the world is nothing. He says that we ourselves are of the same stuff as the outward world, plus the Atma; accordingly that it is no wonder that existences which are of the same nature should have a sympathy towards each other. The Vedantist says that inorganic matter is as real as are our own bodies. In fact, he makes no distinction between the two; may, he goes so far as to say that even the mind, intellect, and senses are of the same nature. Admitting this, I cannot

(continued from the previous page) understand how the objection above advanced can hold good. If we make distinctions between our bodies or our senses and inanimate-objects, i.e. assigning reality to the former and denying it to the latter, then, naturally, it would be absurd to say that the world is not an actuality; but we boldly assert that, apart from our Atma, we are all of the same stuff—the organic and the inorganic nature—though differing immensely from one another in degree of evolution.

I may say that we live, move and have our being in the Maya, though there is, perhaps, no such apparent contradiction as may be suspected by a critical reader. True, in one Place I say that we live, move, and have our being in the Brahma, and here I remark that “we live, move and have our being in the Maya”. Critics who are prone to deliver their trenchant judgments against others, without having the patience to understand thoroughly, will come forward, and in large letters inscribe the words “contradictory” upon my assertions; but I shall here try to explain my meaning, that they shall have no excuse for misunderstanding me.

“We live, move and have our being in Brahma” from the point of view of our real existence. So far as concerns the inner essence, the ultimate principle of our existence, in virtue of which the whole creation lives, we are right in saying so; but in so far as we are the evolutes of Maya—from the intellect downward, in which our individuality is also comprehended we live move and have our being in the Maya.

Now, to illustrate the significance of the Maya, I shall adduce an example. Every one must have had experience of dreams.

(continued from the previous page) While fast locked in the arms of Morphus, with eyes closed; to the mighty world around, ignorant of all its struggles and commotion, we see a world of our own imagining, As solid and as real that which lies about us in our waking state, is the world called up by the genius of dreams and imposed upon us with such a convincing show of realism. We feel that we are reading, talking or employing ourselves in manifold ways and this without the faintest suspicion that it is all illusion.

Facts like these have impressed all great and genuine thinkers in all times and in all countries, but the humdrum conventions of life have driven the philosophical to compromise with their inquisitiveness, and they have rested, contented or have become stultified with what has been offered them by others in the way of explanation of this universal experience.

The general conclusion which the unanimous voice of all great thinkers declare is, that the world, seemingly so solid and tangible, is at bottom nothing but a conglomeration of idea emitted by our own intellects. Kant, the father of modern philosophy, has done a great service to humanity, by scientifically demonstrating the truth of these views, so long existing in vagueness. He first proceeds to analyze the world, and, after intricate and elaborate reasoning comes to the three ultimate ingredients, that form our world, which three ultimate fundamentals are time, space and causality. The entire Universe is a constitution of these three. Now from time immemorial it has been believed that these were objective entities, something that is outside of us; but it was reserved for Kant to demonstrate lucidly

(continued from the previous page) to the world that these are only the intuitive forms of our intellect; they are in the mind rather than outside of us. Startling and strange this may sound to us, yet if we follow the extremely elaborate and ingenious reasoning of Kant, we shall find his conclusion irresistible.

THE OCCULT MEANING OF SOME WORDS: By FRANZ HARTMAUN.,  
M.D.@@@

“Where intellectual conceptions fail, words come in very conveniently”.

Goethe, “Faust”

To every one accustomed to look beyond the mere surface of daily life, it must be clear that many of the words and expressions commonly used have a far deeper meaning than what is usually attributed to them, and that a true understanding of the real meaning of certain words would lead up to a higher state of evolution. We all speak sometimes wiser than we know, and there is no reason why we should not know the wisdom which we speak; but we live in an age in which the reasoning faculty is the supreme object worship, while true spirituality and clear preception of truth is lost in the clouds. Some rashly reject or refuse to test anything that cannot at once be grasped by the mind, while others are contented with a merely superficial aspect of things, never dreaming that within some dark and decentive shell may be discovered a luminous kernel of real truth. Moreover, there are thousands of things which claim our attention, so that we rarely find time to examine closely that which is nearest to us.

If we speak of a table, a clock or a telegraph wire, every one knows what we mean because everybody has seen such things and knows what they are; but when we speak

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@@@ “Metaphysical Magazine” (New York) 1900.

(continued from the previous page) of religious matters or use words expressing states of the soul or conditions of soul life, errors and misunderstandings appear, because nobody can actually know or realize a state which he has never entered and experienced, and that which belongs to the life of the soul will necessarily remain hidden or "occult" to those in whom the life of the soul has not yet awakened. Likewise a merely external or intellectual study of things divine and spiritual, will at best lead to the formation of theories, unless it is accompanied by the practical development of the powers of the spiritual perception; for only like can grasp like; theories and opinions are playthings for the intellect; that which is truly spiritual can be grasped only by the real spirit of man.

First of all, the term "occult" is very much misunderstood. Many believe that the "study of occultism" consists in investigating the phenomena of spiritism, inventing theories for their plausible explanation. This seems to me a very low order of occultism. There are two classes of things which are "occult" or hidden from us; namely, those which we do not know intellectually, but which might so be known and those which cannot be known intellectually, because they transcended the power of comprehension of the intellect and can be known only spiritually. To use the language of the occultists, we may say that the former come within the grasp of Karma Manas, the latter belong to the dominion of Budhi Manas; the one is terrestrial or human knowledge, the other celestial or angelic wisdom; and where the power of terrestrial reasoning ceases, there the realm of truly spiritual or occult knowledge begins.

This is truly "occult" or religious knowledge and incomprehensible to all who have no real religious sentiment in their hearts. The word "Religion" is itself a very much abused and misused term, understood by few. In its real meaning it is identical with "spiritual self-knowledge", for it refers to the understanding and practice of that which binds mortal man to his divine and immortal spirit. "To have religion" does not merely mean to give credit to certain religious doctrines or to practice the ceremonies and be devoted to the interests of some church; but it does mean to have the power to realize the presence of God and to obey his laws. The divine knowledge arising from such a religion is not a science of the lower mind, but of the "angelic man". For this reason St. Paul says: "I am not speaking to you of the world, nor the wisdom the great ones of this world, which perish" (meaning the great intellectual reasoners who are without any real knowledge of truth), "but of the secret, hidden (occult) wisdom of God" (in the great original "Theosophia") which none of the great ones of his world has ever known."

The most occult of all things is the "Truth". Who but those who have attained a real knowledge of truth could know what that word means? The question: "what is truth"? has often been asked, but the questioner must find the answer himself. Truth is Reality, but how could the Reality of the Real be explained if nothing real is known? If the truth would rest upon some proof, the proof would be higher than the truth. Truth is self-existence, self-evident and its own proof. Even if we wish to prove a thing to be true, we must start

(continued from the previous page) from some basis known or supposed to be true. We may reasoning and inference arrive at some probability of a truth; but the truth itself can be known only by its own revelations. It is like a light which is no light for us we are not able to see it.

Philosophers speak about "The Absolute". We may talk about it, but our theories are like the speculations of persons trying to form an a opinion of what may be at the other side of an impenetrable wall; for the absolute has no relation to anything, and can not be conceived intellectually. Absolute Love, absolute goodness, etc. may be attained and realized by abandoning all thought of self; but they can neither be grasped by the intellect nor demonstrated. The Absolute is the Real and can be known to us only when its presence becomes manifest in; our consciousness. No one doubts the presence of "space", for we live and move in it nevertheless it is intellectually inconceivable; we cannot conceive universal space as being limited nor form a conception of its infinity.

The same may he said about "Eternity". It is often supposed to be a succession of times without end; but eternity is not time, it is not motion; it is that from which the motion of time arises; the ocean from which the rivers flow. Only that which is eternal within ourselves, can become conscious of the meaning of "eternity".

Thus it is, also, with "Immortality", No amount of argument or external proof of a continuance of the life of the soul after the death of the physical body can make us realixe our own immortality. True knowledge of immortality is born only when that which is immortal in us awakens to the realization of its own being.

Books upon books having been written about "God", some trying to prove, others to deny his existence; nevertheless it is certain that none of these writers have ever been able to form a true intellectual conception of the meaning of that term; because, a god comprehensible to the human mind would be less than a man and could not be the God of the universe. God can be known only to himself. The word "comprehend" means to "embrace" or "enclose"? The insignificantly little cannot enclose the infinitely great. We can realize the presence of God as we realize the presence of Space, but we can neither grasp him with our intellect, nor describe him correctly. God can be known only by "Faith"; but this term does not, as many suppose, imply merely a certain opinion of a mental assent to some doctrine or theory, nor the belief in the truth of some supposed historical evidence; it means as St. Paul says (I Corinth) that self-reliance, "which is based in the power of God". The true faith arises from the realization of the action of this divine power within ourselves.

A great deal might be said about the often abused and much misunderstood term "Spirit", and a closer investigation would show that a great many things are called "spirits", which in reality have no spirit at all. The source of the greatest evils of our modern civilization is the fact that true spirituality is almost unknown and scientific learning mistaken for it. Nevertheless these two are as decidedly different from each other as love and argumentation. Spirituality refers to that which is refined, noble, grand and exalting, while



(continued from the previous page) the intellect without spiritual intelligence is low, narrow and material. Spirituality is divine and pure, while an overgrown intellectual activity has a downward tendency and scientific attainments do not include selfishness and rascality.

Nowhere do we find more confusion and error than in dealing with religious terms. A doctrine may contain the highest wisdom and be highly useful, or embody the blackest life and be pernicious, according to the way in which it is applied. A "prayer" consisting in that opening and elevation of soul which enables the light of divine truth to manifest itself in the mind is sublime and elevating; it is the greatest treasure in the possession of man; but the "prayer" which seeks to make divine powers subservient to our temporal interests is low and degrading. Teachings in regard to "Self may be perfectly true if applied to the real self, but false and misleading if we refer them to our temporal and illusive self. For this reason it was taught ages ago that the power to discriminate between the durable and the non-enduring is the first requirements for the attainment of real knowledge, and the recognition of the true church of Christ and the key to all mysteries. In the life of the recognition of the true self, the illusion of self disappears like a shadow in the light of the sun. But this recognition is difficult to attain.

C.C. Monay says: "Whence is the power of standing outside myself, of recognizing the worthlessness of the pseudo judgments of the prejudices with their lurid coloring of passion, of the temporal interests, of the ephmeral appetites, of all the sensibilities of egoism, to which I nevertheless

(continued from the previous page) surrender myself? Through and above this troubled atmosphere I see a being, pure, passionless, rightly measuring the proportions and relations of things, for whom there is properly speaking, no present with its phantasms, falsities and half truths; who has nothing personal in the sense of being opposed to the whole of the related personalities; who sees the truth rather than struggles logically toward it, and truth of which I can at present form no conception; whose activities are unimpeded by intellectual doubt, unperverted by moral depravity, and who is indifferent to results, because he has not to guide his conduct by calculation of them or by any estimate of their value. I look upon him with awe, because in being passionless he sometimes seems to me without Love. Yet I know that this is not so.; only that this love is diffused by its range and elevated in abstraction beyond my gaze and comprehension. And I see in this being my ideal, my higher, my only true, in a word, my immortal self". Thus we see that the term "self-love" has two interpretations. In one of its aspects it means a contemptible egoism, in its other aspect the divine love of our divine ideal our God.

Another meaning about the profound meaning of which we are extremely in ignorance is "Man"; because to arrive at a perfect understanding of it, we would have to attain to the end and aim of our evolution which is perfect self-knowledge. Millions of human beings are in this world, claiming to be "men"; out there are few who realize what "manhood" in its highest aspect means. Perfect man is a conscious inhabitant of the

(continued from the previous page) interplanetary spheres, a creator of worlds and lord over all the spirits and powers of nature, even while his "shadow" his physical body, walks upon this earth; but the "man" of our "natural science" is merely an intellectual animal; a shadow of the real man.

Nothing shows more clearly that we are leading only a sort of a dream-life than the fact that we only half-understand the meaning of the terms referring to our states and conditions and to the powers we are supposed to possess. We speak of "Love" and "hope", of "will" and "imagination", of "knowledge" etc., and are not able to realize their real nature, because we know only their shadows, but do not possess the true powers. We cannot grasp things which we cannot feel. We speak of love and feel only desire; but desire for possession is only the reflected image of love. We speak of "hope" and believe it to be "the confident expectation of some benefit to arise"; but it is only our illusive self that hopes for some benefit; he in whom the star of real hope has risen finds in that power itself the fulfilment of his aspirations.

With many persons the terms "imagination" and "fancy" are almost identical. They say that this or that thing is only "imaginary", and mean it to be only a dream. But "imagination" in its real sense means the power to form images in our mind; and there is nothing more real for us than "mind". Our Universe is the product of the creative power of will and imagination, and if we were in the possession of this truly magical power, we might project the pictures formed in our mind and render them objective; material and visible to others. This power is even now inpossession of some

(continued from the previous page) yogis or adepts; but with the majority of people "to imagine" is only to dream.

Similar remarks might be made about "will". In its true sense this word signifies a creative power, a spiritual force, by which all the powers of nature can be subjugated and controlled; but what we call "willing" is often a mere wishing. We cannot control the forces of nature around us by the exercise of our will, because our will has not yet attained the power to control the forces of nature within our own constitution; we are subject to the will of these forces and obedient to the dictation of the desires created by them in our body, instead of being the master of this creative, preserving and destructive force, and thus "our will" is in reality not our own.

We are proud of what we call our "knowledge", and fancy it to be the real thing, and the result is that even the true meaning of the term "real knowledge" is very seldom understood. A knowledge of the phenomena of nature without an understanding of the one Reality from which all external manifestations spring is not real. What is generally regarded as "knowledge" consists of certain views, theories and opinions formed by deduction, inductions and inferences; while real knowledge is born only from the self-realization of truths. True knowledge can only be self-knowledge; we can really only that which we know ourselves; to be informed about the knowledge of another does not constitute our own knowledge. We cannot have real self-knowledge of any thing that does not form a part of ourselves. Real self-knowledge is the union of the knower with the known through the power of knowing; it means an identification of

(continued from the previous page) the investigator with the object of his investigation; a blending of the states of consciousness of both. Such a blending is a spiritual one, and all real knowledge is therefore spiritual.

We speak of "existence" and say that we exist; but it seems that our ancestors who discovered this term knew more about its true call things by their right names. The term "Exist" from the Latin *ex*, out and *est*, is, evidently means "to be out". Out of what? Evidently did the things which exist come out of the unmanifested state; they were contained as ideas in the universal mind and project into outward existence. Thus the word "existence" suggests a shole system of philosophy and gives us a key to the mystery of creation.

There are many words and expressions which would open before us new region of truth, if we would only make up our mind to grasp the real meaning. To make up one's mind" does not mean merely to form a purpose or to suggest, to oneself a certain act such as abandoning a bad habit. If we actually make up our mind to do a thing, it is already half done; for "to make up one's mind" means to open a hole in the shell of darkness which surrounds the mind and to let in a new ray of truth, which comes like a new revelation. There are many things which we cannot accomplish, mainly because we are too weak to make up our minds to accomplish them.

Let us look at the word "dissolute". If any one invented it, he must have had a great deal of metaphysical knowledge. "Dissolute" means a state solution the antithesis of solidity, and what expression could better describes a state of a person who by debauchery and sensuality or anger

(continued from the previous page) disperses into space the powers which ought to go to give him firmness in his character and to build up his individuality. An expert in such matters says: The astral body of the inner man must grow as something different from the physical body with which it is, however, intimately connected. This process goes on very slowly and gradually. A fit of anger or some other passion breaks the newly-formed force, and the 'double' flies back into its cold chain. The astral body may have begun to become consolidated; but some old sensual habit appears again and draws out of it the already accumulated substance, and all the previous labour is lost." Thus it will be seen that the term "dissolution" actually means what it expresses—namely a dissolution of the "inner man" which is necessarily followed by disease, and ultimately by the dissolution of the physical body.

The antithesis of "dissolution" is expressed by the term "concentration" or "interior" recollection". Both of these terms are very often used, and very seldom understood unless they are properly practised and their proper practice is impossible without a proper understanding.

Thus we might continue this examination at any desirable length and find a great many words in our language representing ideal states which are only half-understood because we have not yet attained these states; but enough has been said to call the attention to the occult meaning of those words, and to the necessity of their thoughtful consideration.

SLEEPING AND DREAMING:@@@

Sleep though an every-night affair, may be said to be the most wonderful of the phenomena of existence. Next to death, it is the great mystery. Does the soul sleep? Does it, like the body, need repose?

What happens to the mental powers when the body is asleep? Is the intelligence that dreams the same as that which directs the waking hours? At times it would seem so, for the dreaming mind often remembers accurately and vividly what was done by the self of daylight and consciousness. Yet again, we are often entirely different beings, in sleep. The brave man becomes a coward, the coward a hero, the unhappy man a creature of joyous impulses, the misanthrope a lover of his kind.

It will be noticed, also, that if we have a dreaming discussion with a friend, we, at times, evince intellectual powers beyond our normal waking abilities. In like manner we may work, to a solution, a difficult problem that had baffled our waking hours, and may even string together a number of verses of poetry that we would otherwise be utterly incapable of. It is to be regretted that on our awakening, these bright ideas generally fade from our memory, so that they are seldom preserved.

But where is the mind of him, at the time he does not dream, or is unconscious of dreaming? He can only say, mentally: "I was dead; the time, so far as my memory serves me, was an absolute blank". Some reflective men, students of the occult, are of opinion that at times, when we dream an "entity" takes possession of our body and directs our brain, while the soul, for the time being, has taken its departure,

(continued from the previous page) holding, meanwhile, a magnetic attachment to the body, which instantly impels its return, however far away it may be, on symptoms of the body's awakening. The same opinion infers that the reason for the soul's temporary leaving the body is, that the body is not the true or desirable home of the soul, although by some law it has to abide by it while it is in existence.

When we dream of being engaged in some occupation, we do not always act as we would wish, but are impelled, by a sense of duty, or other cause, to accomplish that which is set before us. Another remarkable thing is that nothing, however extraordinary it may be unduly surprises us. We never for one moment, believe that the thing we see is an impossibility. There it is tangible as it were, before our eyes, although—it may be observed—that We do not see by the eyes, but by some interior sense. It will be noticed also that any untoward circumstance in which our mind is, as it were overwrought, generally causes at the same time, such a physical commotion as to awaken us.

Sleep is so common that we seldom reflect upon it. Yet if we come unexpectedly into the presence of a person asleep and our mind is unoccupied and quiescent at the time something akin to a feeling of awe is apt to steal upon us. We feel that we are in the presence of one of the mysteries of existence.

There is the recumbent figure, utterly oblivious to all his surroundings. Were he our greatest enemy, and we desired to make reprisals for injuries inflicted, he is entirely at our mercy. A whiff of chloroform would cause his spirit to speedily take its flight from its tenement of clay



(continued from the previous page) leaving it, seemingly, still slumbering.

Another thing that is worthy of note is that, let us try as we will, we are not able to determine the exact moment of going to sleep and losing consciousness. This maybe owing to the fact of—as we are informed by medical authority—that all our senses do not go to sleep simultaneously. The eyelids, as it were, take the lead then taste, smelling, hearing and touch. Touch though the last to sleep, is the first to awaken—we are easily awakened by touch—smell is the last to awaken. The tangible parts our body which go to sleep first are the feet; hence the propriety of having warm feet on retiring. Here are some reflections on the subject by great men. Kant says, “We always dream when asleep. To cease to dream would be to cease to live. We dream more in a minute than we can act in a day”.

Plato says: “The mind is never dormant”. Sir William Hamilton, in like manner says, “The mind is never wholly inactive: to have no recollections of our dreams does not prove that we have not dreamt”. As an instance how particular dreams may be prompted, it is said that a certain person on going to bed with bottle of hot water at his feet, dreamt that he was walking to Mount Etna and found the heat insufferable. In like manner, a blister applied to the head of another individual caused him to dream of being scalped by Indians. Dr Johnson mentions that in a dream, while discussing with a gentleman a certain matter, the gentlemen got the better of him in the argument. This as may readily be supposed, annoyed the Doctor, for few in this respect, were equal to him in his waking hours. But he consoled himself when he reflected

(continued from the previous page) that it was his own brain that provided the arguments on both sides. The conclusion of the Doctor may be questioned. Innumerable instances are mentioned of meritorious literary works being accomplished in dreams. Here are a few. The history of Dion Cassius was due to a dream. Dreams turned both Aeschulus and Caedmus to poetry. The finest line in Campbell's "lochiel's Morning" the line on which the poem is founded, "and coming events cast their shadows before", was given to him in a dream. Condorcet worked in dreams, calculations which had baffled him when awake. Taurin a distinguished violin player got the Devil's Sonata" in adream. Coleridge composed his "Kubla Khan" in a dream.

THE DREAM OF SELF<sup>3</sup>/<sub>4</sub>CONSCIOUSNES: @@

When ordinary consciousness subsides and one falls a sleep and dreams, there often appears an imaginary self with which one's life seems identified for the time being. To this dream-consciousness, this self and its experiences appear as real as to the personal self and experiences of the waking state to the self-conscious thinker. In fact it sometimes happens that the dreamer dreams of having dreamed and awakened again, and fancies himself calmly and rationally contemplating the situations and incidents of the "dream within dream". Yet in the light of self-consciousness we are amused at the absurdity, the grotesqueness, the incongruity the self-deception of it all, and marvels at the readiness with which the dreamer was duped into accepting as real and inevitable such a fantastic incoherent, unthinkable medley of ideas. To the matter-of-fact self-conscious observe the dream

(continued from the previous page) world seems indeed, unreal, its conceptions fanciful, its sequences unnatural, its elements ill-adjusted, distorted, lacking in proportion, out of focus— because he recognises a superior standard by which to estimate and compare. He attaches no value to such impressions, since reason dispels the illusion and enables him to understand their true character. He dismisses the matter, therefore, with the off-hand comment, “It was only a dream”.

Any experience seems real or unreal, according to the standard which prevails in the consciousness which judges it. The dreamer fancies himself wide awake while reviewing the incidents of the “dream within a dream”. Likewise the rational, self-conscious observer is fully persuaded of the sanity and normality of his own conception of life in general. By long continued repetition he has come to give credence to impressions which, viewed in the clearer light of Spiritual Consciousness, appear as groundless if not as chaotic, as do the fanciful incidents of the dream.

But as men become more normally self-conscious the attributes of Deity seemed to undergo a gradual metamorphosis. With the advance of human ideals and standards of conduct their views of God and the universe showed a corresponding change. In these latter days life assumes a more orderly and coherent aspect. The purposes and pursuits of men are determined to a much greater extent by rational considerations. Their conceptions are becoming more highly organic and their endeavours more systematic. Investigation is undertaken in a strictly scientific spirit, and the correlation of evidence thus obtained is attempted through out the entire field of learning. As might

(continued from the previous page) have been expected, the current thought of God has kept pace with men's views of things in general. He is no longer looked upon as a despot, an arbitrary ruler, a king of kings, but, rather, as immanent in creation, living and expressing Himself in and through the Cosmos – purposing acting, feeling, working out a great comprehensive plan in the lives of men and nations.

The Universe is now commonly viewed as an orderly process through which the Divine ideal is continually unfolding along the lines of immutable laws supposed to represent modes of the Infinite Mind.

Modern scholarship seeks to append God rationally in a law-governed universe. It professes to have discovered in law a sufficient and satisfactory key by which to interpret the hieroglyphics of physical phenomena and account for the endless succession of Protean changes and the infinite variety of organic forms in which life manifests itself to mortal view. According to the generally accepted theory of today, universal and immutable law is the agency of His purpose. By a study of law men seek to read and comprehend His decrees. They ever that all that is comprehensible of His plans, from a human point of view, is revealed primarily, through understanding of law – that this is the direction in which we should look for reliable information concerning Him and His intent with regard to creation. Yet, under the guise of law, atrocities and horrors of every description are still imputed to God and regarded as indispensable factors in the fulfilment of His plan. Men still continue to read their own notions into the record of the open book of truth, and attribute to Deity the

(continued from the previous page) responsibility for any discrepancies they seem to find therein. But it is their manner of apprehending that needs correction. The beam is in the eye of the observer and he must cast it out before can discern clearly the truth concerning the universe and its Creator. The order he seems to see represents not God's plan in its essential purity, but an imperfect human interpretation of it. Each one seems to find expressed just so much of Ultimate Truth as he is prepared to appreciate by reason of the more or less quickened state of his own perception. God's Universe, the Eternal Reality, remains unchanged, while increasing human perception causes it to appear as if undergoing a continual process of change.

Thus humanity groans and struggles under the weight of its own conceptions, awaiting redemption which can accrue only through emancipation from the bondage of belief in law as fixed somewhat existing outside and independent of the interpreting consciousness.

To the casual observer, law seems to be on objective reality; fundamental and absolute. Yet, on closer examination, its existence is found to be merely relative and phenomenal. The belief in its absolute quality has its source in conditions firmly established in human consciousness; and with the modification or removal of any of those conditions the external fact seems to change correspondingly. Natural process which appears to conform to a fixed objective standard, are subject to the authority of mind to just the degree that the quickening or consciousness enables one to realize spiritual freedom. The self-conscious

(continued from the previous page) thinker deduces the concept of natural law by the process of generalization, from certain persistent facts of observation in the physical realm. But experience shows with ever-increasing emphasis that any particular tendency within these limits, however uniform and infallible in its way, only prevails until a sufficiently strong realizing sense of freedom gains the ascendancy. One after another, different phases of the coercive power of law disappear as perception of truth increases. At first glance, the law of gravitation, for example, appears as fundamental and objectively real as the universe itself. Phenomena, which are attributable to its operation, occur with unvarnished accuracy on the mechanical plane. In the mineral realm certain counteracting tendencies begin to be recognizable. When the vegetable kingdom is reached, those tendencies are even more pronounced. The plant demonstrates the superiority of mind by bearing its head into the sunlight despite the law. In the animal kingdom the power of voluntarily controlling muscular action renders possible a wide variety of predetermined bodily movements; and already within the scope of human experience we find indications which give assurance of the complete emancipation of man, eventually, from bondage to the law. Its absolute non-reality, will then receive practical demonstration. A "miracle" is a phenomenon attending the revelation, in any particular instance, of certain generally accepted claims of law.

To the plant we may conceive that locomotion would appear a miracle; similarly to the fish, the flight of the bird might well seem miraculous; while to the savage

(continued from the previous page) the operation of the steam engine or the automobile would stand in the same category. Thus the standard of natural law appears to vary and keep pace with the progress of consciousness in the observer, as does the rainbow with the movement of the eye that recognizes it. The horizon of the so called natural order is ever enlarging. New phases of expression are constantly coming within the scope of human comprehension, and conclusions derived from former observation, are giving place to newly formulated views.

In proportion as the spiritual element gains ascendancy in one's consciousness, the notion of materiality, which implies a practical acknowledgment of the reality of law tends to disappear. When following this line progress, the Christ-plane is reached, one will have "overcome the world" and acquired the "power to lay down" the physical form and "power to take it again". Jesus triumphed over death because he attained to a type of consciousness which enabled him to realize the nonreality of law, and to carry the practical demonstration of this proposition to its logical conclusions. The highest human instincts point in this direction as the needle points toward the pole, and give assurance of the ultimate fulfilment of this ideal in the lives of all men.

Law is not an ultimate cosmic fact, for it involves opposition and contradiction; and life itself is eternal harmony and absolute spontaneity.

VALUE OF SUFFERINGS AND DIFFICULTIES:@@@

We people of earth are keenly aware of our trials, If there is one thing above all others that enters into almost all

(continued from the previous page) we do and think about, it is trials and tribulations of our lives. Most of us can recite volumes upon volumes narrating the multitudinous forms in which these perplexities and difficulties and troubles shape themselves.

Being so common and forming so large a part of man's life, it is curiously strange that in one sense we know so little about them; that we do not probe into them and find out the meaning of their existence—the why and wherefore of their constant appearance among us. We do sometimes get to the point where we wonder why we have so much sorrow and what is the use of all our troubles.

If we will abandon our careless, thoughtless and indifferent attitude towards the problems of life, and go to work with a cheerful earnestness in search of the reality of all we see and feel, we will not fail to discover that life is a great purposeful thing, every atom and breath of it teeming with sublime meaning. And so, we will find that even our adversities and our wretchedness have a purpose and their lesson to teach us, and that life is filled with them just for the sake of having them.

Can we not discern for ourselves from the simple course of our ordinary, everyday life that the purpose of life is growth? Is not the impulse to develop and expand traceable in everything? Is there anything in all the kingdoms of Nature that does not grow? And when man has attained only a little knowledge of himself—just as soon as he becomes conscious that he is a living Soul—does he not realise that he grows; can we not feel it in all our true efforts



(continued from the previous page) to advance; do not our hopes and our aspirations teach us this law? And even those Who are not conscious of any particular purpose in life, are not they and almost all men in some way or another striving and striving to attain something, never satisfied to remain forever on the same spot doing forever the something and never learning and achieving more? Even when men do not strive for the right things, we find in all the irresistible urge to push on and out of what is felt to be a standing still.

So it is quite evident that perfection being the goal of man's life, we something to do to reach it, for this thing all rational beings know to be true—that we, as we are today, are not perfect.

Perhaps we are not all aware that our imperfection are the cause of all our misery. There are those in the world who look upon disaster, sorrow and trial as visitations sent by God or coming from other sources, and naturally these hold the opinion and feel that they can do nothing about them. Some of these people make the best of the situation in an uncertain satisfaction that they have discovered a reason for the visitation, but most of them grow discouraged with what they come to feel is "undeserved punishment" and the natural consequence follows; they lose hope and faith in everybody and everything and the mental chaos results that is over-shadowing the life of man in this age. And until we come to know that our own inhumanity, our cruelty and selfishness and hate and greed, are the seeds that bring forth the fruit of their own kind in the trials and the sorrow that we have, we shall not be on the way of getting

(continued from the previous page) rid of them to begin the life that shall lead us to a better and happier condition, and on to the goal.

Now, coming to this point of recognition, that we are ourselves the creators of all our difficulties, and facing them in the light of the law of growth and progression,—a marvelous change comes over the whole life is affected by this wonderful accomplishment for we stand face to face with the fact that our trials are our opportunities. We recognize in them the means of learning the great lessons of life. This is a rather startling revelation to our drowsy minds. It staggers us, and we are not pleased with it. But the shock does not hurt us—it simply awakens and quickens and enables us thereby the more quickly to begin to think. And in the process of thinking we come to know that it is all true whether we like it or not; we realize that battles must be fought that victories may be won; at last we become willing to at least try to get rid of that in us which is not desirable and good, and attempt to change and transmute it into something better.

And in this working with our own natures do we not prove that strength is developed in the effort to overcome weakness? Is not courage brought into play when obstacles are to be removed? Where would be the chance for these developments if they were not called into activity? Do we not through our own suffering learn the sublime Lesson of knowing what it means when other people suffer? Indeed suffering is the mighty purifier of our natures. It helps to break the hardness of our hearts that they may become more tender and sympathetic;

(continued from the previous page) kindness and gentleness spring into being under the rending pain of anguish and pity and love are born. These are the possibilities that lie in our suffering and trials – the opportunities for overcoming and for attainment.

Now if we take up life in this new way, looking upon every trying situation as an experience from which a lesson may be learned every trial becomes a revelation and an opportunity; our whole life is lifted up and becomes more balanced in the newly attained consciousness that we have just as many opportunities in life as trials; the hard blows of adversity or sorrow lose their power to crush us, and we find ourselves more content in our struggles; a new hope is born and as despair disappears; we begin to handle our perplexities merely as new problems, in the same way as we go to work with a simulate matter of sums and subtraction at school to intelligently solve it. In this kind of endeavour we gain knowledge and wisdom – it is the growth of the Soul. The impulse to do things in this way will throw an atmosphere of sacredness about everything and create a reservoir of strength from which we may ever after draw courage for all trials to come.

Many of us think our daily work is distasteful and that our particular environments are particularly hard. Some of us – aye, most of us – feel we are capable of being something far better, but our swelling ambitions are choked by our surroundings and necessities. We need look for no change until we have learned well the lesson of Service. The special sphere and condition of life we at present fill is not an accident, for there are no accidents. All happenings come about by a correlation

(continued from the previous page) and co-ordination of forces created by ourselves. If we desire to strike off the shackles that bind and gall the lesson of Service must be thoroughly learned. Bind the chains never so tightly, each one of us must grow into the conviction that every act of daily life must be done with the consciousness of Service far all. This will be found true whatever our duties of the day may be, from the highest to the most lowly – whether as employee or employer. Such an assertion may seem preposterous to those unenlightened. It will not seem so, though, if we put the matter to practical test. Note carefully, and it will be seen that as soon as the man of wealth forgets the law of Service his conditions change. It may be that his wealth will begin to leave him or his power of enjoyment is curtailed through ill health or a chain of untoward circumstances arises, creating trouble and unhappiness. In the case of the wage earner, whatever his grade, the same law of Service rules. There is no shadow of turning or variableness in the law's action. Many of us have monotonous and wearisome tasks of drudgery to do, and the return is wholly inadequate. That we have these hard tasks to do is no one's fault but our own. Until we realize why we have to do them, so long shall we be compelled to continue in the same dreary rut. But there is a way out. So soon as our consciousness expands and the most trivial act is done with the potent motive of Service to all humanity, the scales will fall and our spiritual vision will be restored. Environment will gradually change.

### CHRIST'S CHELASHIP IN INDIA

(Continued from the previous page no 535) "We have gathered in our bosom the purest remnant of the Israelites, a remnant which came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny," as Swami Vivekananda said.

### CHARLES J. SEYMOUR: "THE REAL SELF":@@@

The descriptions received from spirits of conditions on the Other Side are so contradictory that they leave in investigator's minds a sort of vague and hazy uncertainty. Mr Harrison denied the uncertainty. But then, as the Editor showed, readers at once began to write to Light giving descriptions of Other-Side conditions which contradicted descriptions previously published; and the descriptions in the Myers' script which Mr Harrison himself quoted and which he took as his standard, run counter to descriptions given in other communications which other Spiritualists take as their standard.

Now the fact of there being not one sphere or plane, but a series of spheres, would explain the greatly differing character of descriptions of "conditions", if all sphere were being talked about in this discussion. But this is not so. Mr Shirley, for the sake of clearing up the problem (if it can be cleared up), spoke particularly of the next plane, or the adjoining or neighbouring plane, and asked why spirits therein (or thereon) cannot or do not give accounts of life there which agree at least in essentials. Although he is willing to allow that thought and imagination may go a long way towards an individual spirit's "creating" his own "conditions", still he to the belief that there is a more or less objective reality of "conditions". And

(continued from the previous page) that is his problem. If there are "real" conditions in the next plane, one would surely think that reports thereon of spirits who occupy that plane would be reasonably in agreement.

"What does Mehr Baba say about life after death"?— He says, as I have already quoted: "We can communicate with the spirits of the dead". But he would also say that in considering the subject of spirit life as a whole, Spiritualists are looking through the wrong end of the telescope. Or rather, they are pre-telescope, Ptolemaic, so to speak, in their approach to the concept of the spiritual universe. That is to say, man of this phenomenal world is the starting point for the Spiritualist's ideas (I mean, of course in so far as the question of Survival is Concerned), just as the Earth itself was taken as the centre of the physical universe in pre-Copernican days. Mehr Baba reverses this. Think (he would say) in terms of a spirit which is not man as you know him here and now. This spirit or being is the reality behind man of the phenomenal world; he is your Real Self. This Real Self does not "go" to any "next world": it is eternal. Picture this primary spirit, the real you, as having entered the conditions of earth to become personalised. After a time the experience (of the phase which the experience represents) is finished, and the body drops away. In other words he, your Real Self, ceases to be man—man as you conceive him, thinking in terms of earth personality. The Real Self has assimilated the essence of the earth experiences. But it is untrue to say that the "essential man" of whom the spiritualist conceives has survived.

(continued from the previous page) The essential man that the Spiritualist conceives is what man knows himself to be here, i.e. a being with specific thoughts and feelings, a personality. That personality is at an end with the death of the body. Or it should be at an end. And that is where we come to Spiritualism and to communications from the dead. Man in general so completely identifies himself with his phenomenal self, his earth personality, that he has in fact become it—or he believes, by the power of his imagination, that he is it. After death of the body, his consciousness still clings to personality. He has no conception of his real self, which is not personality. So he continues to function as personality. He retains his earth impressions, vividly. Because he is now mental, not physical, these impressions and memories seem even more real than when he was incarnate. Communications come from these souls who have been unable to transcend the "Ptolemaic" outlook. The advanced soul has no longer anything to do with "thinking-on from the phenomenal man as starting point". That order of experience has been completed Naturally, "conditions" experienced by the Real self that is no longer phenomenal man are, as I have submitted, incommunicable, for they have nothing to do with earth states. The descriptions of life on the Other Side that are received are, as Baba says, from the souls who still feel themselves to be personalities, and as personality is an earth "construct" merely, the sum total of the responses to terrestrial environment naturally you get descriptions which are analogous to descriptions of earth conditions—but contradictory accounts, because each personality makes its own "world",

(continued from the previous page) according to the individual desires, imaginings, etc., that were "taken over". Whatever a spirit who still identifies himself with his mental processes, initiated and developed on earth, thinks, that is his life, his "environment". Their central concept is false – pre-Copernican, as I have called it. They are not Self-realised. That is, they still function through personality (their concepts are based fundamentally on the outlook of the phenomenal man) after they have left the conditions where such concepts are alone valid. They think as it were, up from the earth-self as the starting point, instead of down from the Real Self. Essentially they remain in the phenomenal world, which is (as Baba says) the "greater illusion" persists.

I hope all this is intelligible. What I have done my best to make plain expresses, for me, the reality, and indicates one direction in which the "extension of consciousness" of which Baba speaks is to be sought.

The Editor, spoke of spirits who materialise and are seen in same physical condition as when they left their earthly bodies, not in the newer condition which presumably they would have reached. He queries whether this is because of a loss of memory by the communicator at the time of his temporary descent into earth conditions, so that he "puts on" only the form from which renewal of contact with the earth makes it, as it were "instinctive" for him to assume. May I submit that the true explanation is provided by what I have stated above, namely, that the communicator has no other actual condition to show. In the phenomenal world,



(continued from the previous page) form was real for its plane of manifestation (i.e. on earth a thousand men could view Tom Jones and all agree that he is "there" and of a certain size and shape) but in passing from the phenomenal world all that remains for Tom—the personality as distinct from the Real Self—are his impressions and "recordings" thereof. Out of these, as they are still his "real", he weaves his "conditions" (including a concept of his own personal appearance). They are a subjective "real" only—as Mr Harrison showed in the Myers' account of the spirit who finds himself "the possessor of a glorified brick villa in a glorified Brighton"—and are not reproducible in contact through a Medium with the phenomenal real of this world.

In making the divorcement of Eastern Thought from Romance" one of his main grounds of objection to "the Eastern Concept", Mr, Shaw Desmond illustrates perfectly the correctness of the Eastern thinker analysis of the representative Western mind.

The Westerners' cravings in that sort of direction are a prime cause of humanity's troubles". (Consider "the glory of war" romantic tradition, for example, and what we all know the truth to be now that war has come to us by and large, in our back gardens). "Through your Romance, you have got yourselves caught up in a mighty web of imagination, a web which you have spun around yourselves, and continue to spin, spin. Although you are in the toils of this web, you like it, and you like it because you are fascinated by its colour, and diversity and complexity, by the emotions and sensations and thrills which it gives

(continued from the previous page) you and evokes in you. Time and again, however, in life after life, you get hurt, for, by the war of opposites that necessarily applies in that sphere, your joy must be counterweighed by sorrow, and your sorrow by joy. The process is unending. It does not represent Reality, but is a chimera to which man's restless mental activity and emotionalism have given rise. If mankind is content to live within such a process because it is "warm" and "human" and "delightful", so be it; but in that event, mankind must be neither surprised nor dismayed by the spectacle of the pendulum of life swinging perpetually through the same arc of opposites (love-hate, good-evil, etc.) leading, as inescapably as night follows day, to "cycles" where Romance (or Imagination or Illusion) moves along the track Peace-War-Peace-War; Sorrow-Joy-Sorrow-Joy, and so on. If you want to go on with the unending emotional disturbances and excitements it is not for me to seek to deny you the pleasure; but our claim is that at its maturity the human mind becomes tired of the round, realises the monotony and futility of the repetition, and breaks out the web and sees how little of the real Self was engaged within it.

J. CECIL MABY: "WEST CHALLENGES EAST":@@@

Sir,—It was high time that some bold and knowledgeable person threw down an intellectual and spiritual gauntlet before the Orient. In any case, however valuable oriental philosophy and metaphysics may be (as they are, surely) to western students —especially in an historical sense, in relation to the origins of much of our religious teaching — it is far healthier that

(continued from the previous page) we should develop our own metaphysics independently, in terms of our instinctive character and mode of life.

Personally, I have found inspiration and sympathy in the ideas of the better and less mystical modern Indian metaphysicians. I have also been helped by the excerpts taken by the theosophists under Madam Blavatsky and Mrs Besant, by Paul Brunton and others, which have assisted me to build up a more complete world picture of human spiritual aspirations and the foundations of Psychic Science. But like Shaw Desmond and Aldous Huxley (vide 'Jesting Pilate') I am by no means satisfied that the oriental has a monopoly of such ideas. I think, too, that he has gone to extremes over mortifying the flesh— which, after all, is God's gift and "an outward and visible sign of an inward and spiritual grace", intended to be used and cared for in this life— and has also stagnated too long amid a morass of muddled and unclear thought.

Let us, therefore, give in return for the faithful peace and quiet of orientatism something positive, dynamic and energetically constructive; an unadulterated and unprostituted science of life, thought and experiment such as modern psychology, biology, medicine, sociology, chemistry, physics, and mechanics have patently to offer, provided their discoveries are tightly understood and applied. I do not mean by this, of course, that our recent silly muddles and misapprehensions should be copied, as they have been by the Japanese (with dire results to all); but, rather, that the inestimable value of the scientific method as a sure and unsullied road to

@@ Light. 1942.

(continued from the previous page) Truth should be appreciated. For, as I see it, it is not so much western science and civilization that are to blame for our barbarous errors, cruelty and unhappiness, as the fact that man has failed to progress (en masse) spiritually and mentally in step with the extraordinary achievements of his intellectual leaders.

In this we are no more to blame than India and China, say, are to blame for their stagnant regressiveness in the face of the fine and immortal metaphysical pronouncements and examples of their best intellectual and religious leaders, both ancient and modern. The answer on both sides is more proper education based on sound biological and ethical principles, a tightening of social regulations within the community, that will enforce good living and clean, healthy, honest thinking and action amongst the lazy, unscrupulous, self-seeking majority, who are still rather primitive animals despite their glossy outward veneer; and note that the veneer is as often intellectual or religious as it is hygienic and physical.. It is only the soul and spirit of man that really count then else shall be added in good season.

If India and China were worthy of their religion and philosophy, the sort of social conditions, intellectual backwardness, dirt, squalor, sloth and political decadence that one sees so prominently displayed, would have vanished long ago. But in all these respects they are apparently, a lot behind the West, even though they maintain other admirable qualities of mind and artistry that we lack. That is why oriental students are sent to western universities by wealthy or progressive parents

(continued from the previous page) because we have much to teach them about life and common sense, just as they, too, have much to teach us.

We should, therefore, give and take equally on both sides for the common weal and future world progress, while retaining our individual racial characters and customs.

That great physicist and educator, Sir J.C. Bose, and his friend over here, Pro. Geddes, have been among those few enlightened leaders of modern thought who have fully realised these things.

CHARLES MORRIS: ART AS THE SEARCH FOR A LIFE OF SIGNIFICANCE.@@@

The tendency to make wide and final judgments about the value of an artist or work of art is often vicious, since it substitutes stereotyped modes of reaction for direct and vivid perception. In the last analysis the importance of works of art depends on the value of the experience they give rise to when they are objects of prolonged and attentive perception. Raymond Jonson's paintings, in common with other products of man and nature, must pass this sieve of personal experience; their historical fate will depend upon what the paintings do to persons who let them work. The single-mindedness, the devotion, the integrity, the struggle, and the elevation which have brought them into being have given them the right to speak.

His has been an intense life, a directed life, a life of deep significance. I should without hesitation say that this man is one of the towering figures of contemporary America. The understandable eagerness of America to assimilate contemporary European art has in the past dimmed the vision for the greatness among us; the recent urge for the regional, the concrete, the

## CHARLES MORRIS: ART AS THE SEARCH FOR A LIFE OF SIGNIFICANCE

(continued from the previous page) local has made it more difficult to discern more universal and cosmic voices. Driven from within by the imperious urge which has possessed him, he has year by year clarified his vision, extended its range, and created the techniques for its instrumentation.

Since 1933, he has done part-time teaching at the University of New Mexico; in 1938 he played a leading role in the conception and organization of the Transcendental painting Group; he continues his vigorous activity in Santa Fe.

Art is the language of value, and it is interesting to compare terminology in that Language.

Jonson's recent acceptance of the term "transcendental", as applied to his painting, is clearly in part the outgrowth of a need for a term to express positively what the term "non-objective" suggests negatively; in this sense "transcendental" expresses the conviction that the result the painting, may be an autonomous object, a construction, a creation, a thing in the world of things and not a representation of something. It is this concrete "thing-ness" of the depiction which is so vividly felt by artists, and which is not caught in such terms as "expression", "abstract", "non-objective".

Literal representation of an object is one way to bring forth whatever significance the object may have. But it is not the only way, and not necessarily the most effective way; it inevitably breaks down where the significance is a property of complex psychological, social and natural processes; it fails to do justice to the experiences of significance

## CHARLES MORRIS: ART AS THE SEARCH FOR A LIFE OF SIGNIFICANCE

(continued from the previous page) which arise unsought in the spontaneous molding of the medium itself. The artist has therefore at all periods been unsatisfied with exact representation, and automorphic art is but carrying to a logical conclusion the process inherent in the very nature of art.

The mathematician made and studied formal structures which were not structures of the existing world. The inventor became the designer and constructor of instruments without natural parentage—no bird flies as the airplane flies, and the analogue of the radio is not on earth nor sea. Philosophy has with one hand hoisted the banners of Relation and Function above that of Substance, and with the other hand again turned to the defense of man as one determiner of his own destiny. To form, function, construct—these are concepts central to the modern mentality.

These beliefs have been profoundly affected by science, and the world has been profoundly moulded by the technology which science has spawned. Settled values have become unsettled, and the task of building a significant life in the framework of new resources and in the face of new problems has only begun. Art alone cannot perform this task—it neither prescribes what is to be believed or what is to be done. But art, as the language of value, makes its contribution to this task in purring vividly before us the whole range of significance which modern man has enjoyed and endured; and in so far as the ordered world of art has embodied the integrated vision of its sensitive seers, it makes available to others the achievements of significance which certain individuals have attained. Contemporary art, couched in terms of the

## CHARLES MORRIS: ART AS THE SEARCH FOR A LIFE OF SIGNIFICANCE

(continued from the previous page) contemporary world, is itself part of the quest for a life suitable to man in a world of science and technology which man has constructed to his own unsettlement.

RAY ALBION: "A WESTERNER AND THE PANCHEN LAMA":@@@

Life is always Just Ending or just beginning. There are times in every man's life when he wonders what stroke of fate has seen fit to create the anomaly he feels himself to be. When one is twenty-one, not quite man nor boy, these moments are supremely vivid. Every experience is a new discovery piled upon what goes before, until out of it all at last emerges an individual. There are times when I disparately to reconcile my existence, with a subconscious feeling that those wise men who painstakingly fit everything into little cubbyholes of right and wrong were not so wise after all. Ideologies do not fall so easily into categories. There are only bewildered people searching.

What am I? Why am I here? Three years in America to go to college did not help me to find out. There, too, youth was wondering. Their rush and bustle, their feverish desire to do something, no matter what, seemed to be motivated by fear. But fear of what? I tried very hard to understand—I attended their college classes and listened to their professors expounding facts which they seemed desparately affraid their students could not grasp before new ones took their place. Many of their thoughts I had heard since childhood from the lips of Chinese gentlemen who were never in a hurry. But when

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@@@ Tomorrow, 1941.



## RAY ALBION: "A WESTERNER AND THE PANCHEN LAMA"

(continued from the previous page) I tried to tell my professors, they would say, "Oh, yes. The Chinese are a backward race, you know. We must teach them the meaning of right and wrong and show them the value of Western civilization". Then they would turn away, because they were busy.

I left college to go to work, thinking that perhaps I could learn the ways of my country from its simplest people. But there were no jobs—only closed factories, tired men and women who were hungry, who ate twenty-cent plates of spaghetti, because and walked many more, but everywhere it was the same. They told me I should go back to college. Perhaps there would be more work when Roosevelt was elected. But, bleary-eyed from the bad liquor they sought often for escape from the dreary reality of their existence, they were only giving lip-service to a hope they no longer felt.

America was a new country where time had become a live thing, driving men and their machines until there was no peace. In China, life was hard and exacting, but the weight of countless centuries had made it timeless. There was no hurry there.

Men and women with tired faces, drawn and pinched, brushed by me hurriedly, as if behind each one stalked the ghost of a grim reality they dared not face. Even their relaxation seemed feverishly purposeful—anything to keep from being alone, even for a moment. Roaring subways, shouting newsboys, blaring radios, all seemed to blend into a whirling vortex of sound, beating out the refrain, "hurry, hurry: No time to think.....no time to think": In Peking the shopkeepers would be putting

## RAY ALBION: "A WESTERNER AND THE PANCHEN LAMA"

(continued from the previous page) up their wooden shutters against the night while they exchanged tid-bits of idle gossip with their neighbours. They did not need to hurry. Was there not tomorrow, and the day after?

Did America's fetish of progress through change make for deeper significance?

American highways were a triumph of engineering skill, but the men and women who traveled them in speeding automobiles never saw the beauties of the countryside through which they passed. They were too intent on saving time. For what? To make more things to save more time?

China had few roads, some merely paths between the tiny farms of simple peasant folk. But, whatever else he may have lacked each lowly coolie always had time to halt his groaning wheelbarrow, so he might watch the sun go down behind a nearby hill, or stoop to pluck a spring of holly for his winter cap. True, perhaps, but they were happy. Was America? I had not found it so.

I have been back in China almost a year now. It is not like America, but somehow I am dissatisfied. This is not the China that I knew. Yet I know things have not changed—much. It must be I who have changed. I am a part of this, but not of it. I am in America, a land who has left behind him, across eight thousand miles of ocean, his failures in a world he could not understand. But some day I shall go back.

Suddenly, all this teeming humanity in the park around me seems to converge into a restive, aimless monster. These people are content merely to sit and let

(continued from the previous page) life pass them by. Look at them! That big-bellied, yellow man at the next table, with tiny rivulets of perspiration oozing lazily down the folds of his fat neck, brushed aimlessly at the flies that swarm over his shaved head. What does he know of progress? The jaded, old woman sitting opposite him waves her fan ceaselessly back and forth and stares blankly into space. Even the younger Chinese, aping Western ways in their badly fitting English clothes and their staccato chatter, seem nervous, restless, misfits. Perhaps in America, too, I was at fault. Perhaps I did not give it a chance to accept me, not myself a chance to accept its ways.

I look up to find the Panchen Lama seated cross-legged above me on the altar. He is younger than I thought. He motions me to rise and seat myself in a huge redwood chair near him. There is an indefinable power about this man that I cannot fathom. Yet I feel no necessity for words, Can it be that there really is something to telepathy? I do not know—but gradually as this high Lama gazes at me, I feel at peace for the first time in many months.

"My son they call me Buddha, but Buddha was a man. You are a Christian, but Christians are also men. And men are not so different, one from another, as some would have us believe. I have heard of your problem. I, too, was once young. Nothing worth while was ever gained without a struggle. Patience is a great virtue and a great healer. Remember only that sympathy is the key to all creation. Meditate on this and go back to your people, for only with them will you be happy".

## RAY ALBION: "A WESTERNER AND THE PANCHEN LAMA"

(continued from the previous page) My trance has left me at peace, and the chirping chorus of the frogs in the near by moat blends into a joyous refrain with the song in my heart. The same people are here but they are different. No, they are not different – it is I

I know, now, that faith is the power of creative intelligences—faith in oneself and in one's fellow men. The piece of silk still clutched in my hand, is the only tangible link between me and my experience, in the temple. Yet I know that is not really all, for no other foreign country will ever capture me again like the China that once lived only in the obscure recess of my own mind.

America is my native land, and I am going back to it when my job is done here—but this time I will not fail. Only individuals differ. Human nature remains the same, there as here.

ANNE PIERCE: REVIEW OF REISER'S "PROMISE OF SCIENTIFIC HUMANISM".@@@

Everywhere, in the church, among humanitarians, in the financial world, it is widely recognized that confusion of thought, motive, and loyalties are at present a major problem. People are honestly confused and this is fatal to clear-cut conviction and to unified action. Dr Donald Aldrich, of the Church of the Ascension, New York City, recently in addressing the church's volunteer workers said in effect that to declare certain principles, and do nothing to make them effective, produced an hypocrisy that could only result in moral deterioration.

The heart of humanity is sound. Never have philanthropies been so vast in extent

## ANNE PIERCE: "REVIEW OF REISER'S PROMISE OF SCIENTIFIC HUMANISM"

(continued from the previous page) and so wise in their organisation and up-building. But the minds of men are confused, as old ideals are shattered (though they served a good purpose in their time) and we are obliged to lay aside old and revered concepts and move into a new age of brotherhood – one in which we do not merely put the comforting hot water bag of philanthropy on social wounds, but endeavour like a good physician, to treat the fundamental causes of social and economic diseases, cure them, and so make the palliatives of philanthropy unnecessary.

It is one thing to recognize our faults and lay them aside, it is another to lay aside old virtues, which now are not good enough. To repent does not mean merely to say you are sorry; it means to turn about and GO in the opposite direction. Until we do we shall not deserve "peace" which is not a dream of white doves and a cessation of gun-fire, but right relationship among men. On nothing less can peace be founded and endure.

In this gloom and glamour many lights shine to guide us. Some are lonely candle lights, some are great high-powered lighthouse lanterns that revolve – casting light in all directions to save those in peril; and among these are writings of the moment, integrating our confused thought and aspirations, lighting the way ahead. Outstanding among these is the book on "The Promise of Scientific Humanism", by Oliver L. Reiser associate professor of philosophy, in that technical University of Pittsburgh – a perfect background of what he has done in giving us a volume looking "toward a unification of scientific religious, social and economic thought".

ANNE PIERCE: "REVIEW OF REISER'S PROMISE OF SCIENTIFIC  
HUMANISM"

It is pointed out in the introduction of his book that "The world we live in is geared too high for our sanity. Our ethical insights and social reforms hardly keep pace with our technological advances". Man is hobbled by the fact that his scientific and selfish pride linked with poor distribution of the results, makes him indeed a creature with one leg much longer than the other And so he limps on the path of evolution and is amazed that so proud, powerful, and intellectual an animal as himself should produce the present horrors of our vaunted civilization.

The thesis of Dr Reiser's book is this:

"If the modern world is to survive and continue its progress in a problematical future, its established culture-pattern, or models of belief and action, will have to be replaced by a new mode of orientation, a new culture pattern. Viewed in this way, the disintegration of our contemporary civilization is only the inevitable concomitant of, and necessary prelude to, the fabrication of a new world culture".

Two main trends to effect this are clearly outlined, and then worked out in detailed relation, to modern physics and logic. The Aristotelian logic, based on the belief in a materialistic universe, an atom of solid indivisible matter, and the Euclidian mathematics of three dimensions, disappears before the new, energy theory of the atom, and the Einstein fourth-dimensional mathematics and physics. We live in a new world of energies, curves, intangible realities; these we accept mentally, but have done little to adjust our actions, our economic practices, our

ANNE PIERCE: "REVIEW OF REISER'S PROMISE OF SCIENTIFIC  
HUMANISM"

(continued from the previous page) sense of values to it. It is as though a well-meaning and highly developed worm—knowing only a plane surface and two-dimensional life—should be called on to fly. And the cocoon becoming the butterfly does just this, but first it dissolved into a gelatinous mass, and from three points of life in it, the mass is integrated, the life process goes on, and the butterfly (symbol of the soul) emerges into the freedom of the air.

So we have the theory, that as man went to the stake for believing the world was round, we now suffer to bring this "global thinking", into other relations of life than the physical. We still linger in a flat world, in our human relations. A sound understanding, internationalism is essential to peace in our close-bound world today, as right family relations and love of country were the essentials in the smaller world of former times. Another interesting corollary is that effects of actions and attitudes of mind return to us with speed under this global theory of life and the Einstein theory of a curved universe. And so we return to the primitive herd state of society; but where formerly it was on a physical level for protection, with a mystical, unthinking instinct of oneness with nature, now we face group formation on a higher turn of the spiral, and in full conscious, awareness of what we are doing and why. Here the ideal is based on "deeper understanding of the unity and interrelatedness of nature".

"Rugged individualism" passed and we "discern an underlying continuum of nature in which 'individuality' becomes relative

ANNE PIERCE: "REVIEW OF REISER'S SPROMISE OF SCIENTIFIC  
HUMANISM"

(continued from the previous page) to the wholeness of which it is a party". What a happy exit this is from the Nazism which conceives of the individual as utterly sacrificed to the state, and confuses the mind because it does contain a distorted germ of the truth of the power of the group operation of the coming Aquarian age of brotherhood, there each developed individual freely subordinates self to the whole, recognising the gain both to the unit and the unity. Instead of the definitely old-age Nazi method of "divide and conquer", which Reiser tells us may have been a pragmatically, useful strategy in intellectual progress, we need now the new maxim: "unify and understand". Cheering, is it not, this smooth transition from past to future rejecting nothing?

One of the most enlightening points made with special cogency by Dr Reiser is the fact that the present impasse between "sterile intellectualism and irrational emotionalism, a cleavage running through the whole of modern life and separating religion and politics from the life of reason", is the social consequence of the old materialistic theory of the universe. "In the modern organismic or non-elementalistic view this social dualism and consequent mental-emotional conflict is resolved. Here is a system of psychiatry is seen emerging behind which lies the whole theory of nature". A needed psychiatry indeed.

We all wonder often why if certain methods are wrong, they achieve such great success even for a time. The comment on this is as amusing as it is releasing, for the author writes: "In such a world of bifurcations the 'intelligentsia' never seem



## ANNE PIERCE: "REVIEW OF REISER'S PROMISE OF SCIENTIFIC HUMANISM"

(continued from the previous page) to get anywhere, while the practical politicians do get somewhere, but they do not know where they are going, and after they get there, they do not know where they are"! A thought that, which releases us from a definite quandary, somewhat as the relativities of Einstein, "the possibility of the convertibility of matter and energy" lead us into an awareness of the absolute and the explanation of why the universe does not run down. "Ever higher and more inclusive adjustments and orientations" we are told is the way of evolving humanity within whose matrix Deity itself resides.

It is impossible to give more than an appetizer for the feast of thought which "The promise of Scientific Humanism" spreads before one. And when its author, at the end of the first chapter, "The Meaning of History", states that "Man's greatest mission is now to salvage the pageant of history from the dark domain of the futile and insane, to snatch the human panorama from the frustration of the meaningless" we go forth to the quest with a new courage both of heart and head.

The statement that we are today again alchemists (as primitive man had the mystical sense of oneness with nature); that radium possesses the first and principal property ascribed to the philosopher's stone—transmutation and healing (Dr F.Panth); Goethe's statement that the light from within must meet the light from without in order that seeing may take place; (correlated with the modern scientific theory of the evolution of the eye)—are all illustrative points. The chapter on the Chapter on the forces of Light, based on scientific

ANNE PIERCE: "REVIEW OF REISER'S SPROMISE OF SCIENTIFIC  
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(continued from the previous page) data, is pure unification between science and mystic occultism:

"In our own version of the coming world religion, we have sought to show that religion is a transmutation of a form of response in lower animals known as heliotropism, and that on the side biological evolution, culminating on the mental and cultural level in the emergence of the religious consciousness, there is evidence of a movement toward a realization of vision. That is, starting with an unconscious desire to see (due—as we have explained in our previous volume—to the invagination of the outer skin from the neural tube, which then grows outward from the brain through the optic cups toward the external world), the life energy is eventually sublimated into the spiritual craving which is the soul's quest for illumination.....To understand and control this evolving system of life as it takes place within its wider cosmic environment, which acts as the peacemaker or evolution here on earth, is the new challenge to the non-Aristotelian mentality".

Science is magic in the truest sense. "Will it be white magic or black magic?" asks the author. "With the passage of years it is becoming more and more evident, in a literal, no less than a metaphorical sense, that the future of the world is inseparably bound up with the future of light bearers".

This last paragraph sands us all on our way with a deep sense of the spiritual dignity of man, the enormity of his struggle.

EDITOR: THE CRISIS OF THE MODERN WORLD: @@@

The right approach to problems as we have before us today is the one that is inspired by equanimity and optimism born of a 'spiritual attitude' to men and things. For the man of spiritual vision sees the soul of goodness in things evil, discovers the seed of recovery even in a hopeless wreck. He has the master-key to all problems and for him solution is never too late. We can save ourselves if we would: For Life with man is a perennial fountain of opportunity.

The most distinctive and almost destructive quality of our present civilization (in point of civilization East and West have become indivisible) is that it undergoes perpetual and rapid change and that its ideal is progress rather than stability. How can it be otherwise when it is a gift from science. Science is building up an immense and very complicated superstructure which is making our civilization increasingly top-heavy.

It was a sense this alarming top-heaviness of our civilization that prompted an English Bishop recently to suggest that science should take a holiday. But the suggestion is evidently impracticable. We cannot stop and stand still even if we would; we are committed to further progress. We are like men, says McDougall, in an aeroplane crossing a great ocean; and the driving power is science. To cut off the engine in mid-ocean could result only in disaster. And we know not where we are, not whither we are going!

Naturally enough such a state of things has filled people's minds with an over-whelming

(continued from the previous page) obsession of a fast-approaching end. Those in the West who are accustomed to see nothing beyond the western civilization in its present form, for whom that is "civilization" unqualified, should naturally incline to the belief that everything will end with it and that its disappearance, will, in fact, be the end of the world. It is specially comforting to find Guenon undismayed by the falling scenes of a civilization taking a long view of things, the view of a philosophic bystander.

The primordial spirituality becomes gradually more and more obscured giving place even to catastrophic disequilibrium on the-terrestrial plane. But these are only provisional and catastrophe on the terrestrial plane, is the occasion for divine intervention through spiritual manifestation. Man is the medium and the manifestation breaks forth in all brilliance from him. It is this view that assures Guenon to say that one may be sure that partial and transitory disequilibriums contribute in the end towards realizing the total equilibrium.

The Renaissance and Reformation were primarily results made possible only by the preceding decadence; but far from being a readjustment, they marked a much deeper falling off, consummating as they did, in the definite rupture with the traditional spirit. This rupture with tradition has had far-reaching baneful consequences in the realm of philosophy, religion, arts and sciences. As for the traditional sciences of the Middle Ages after a few final manifestations at about this time, they disappeared as completely as

(continued from the previous page) those of distant civilizations long since destroyed by some cataclysm. Henceforth there was only 'profane philosophy and profane science'. That is to say, the negation of true intellectuality, the limitation of knowledge to its lowest order, empirical and analytical study of facts which are attached to no high principle dispersion in an indefinite multitude of unimportant details and the accumulation of unfounded hypotheses which can lead to nothing else than those practical applications that constitute the sole real superiority of modern civilization—a scarcely enviable superiority which in developing so far as to smother all other pre-occupations, has given this civilization a purely material character that makes of it a veritable monstrosity.

Before we go into the profaneness or otherwise of our philosophy and science, we must know what exactly is this traditional outlook departure from which has spelt so much disaster to this generation. No civilization can afford to forget the fundamental law of its life, that 'its first was made for its last'. No culture or country can cut itself away from its past and yet live. The landmarks are there to be consolidated and conserved to evolve a bright future. The first and foremost law of life is conservation. All religions stress conservation of energy add values by holding out the promise of our eternal preservation, immortality. When a civilization realizes the supremacy of this law of conservation, it veers round to the traditional standpoint. Not to 'traditionalism' which is a cold and cramping philosophy but to a respect of its already

(continued from the previous page) earned treasures and their beneficial use. A civilization which recognises no higher principle respects no accumulated genius but is based on a negation of both is on the path of self-stultification.

All civilizations worth the name stand on a universal metaphysical tradition and East is founded on such indispensable basis more properly termed the Sanatana Dharma, the path of primordial spirituality. Hence in India Religion is not sundered from life. And the path where Religion and life coalesce is the path where Religion and life coalesce is the path of Dharma. The West has diverged from this path farther and farther since the 13th century. Only since that time have Europe and Asia been truly divided in spirit. The true contrast is thus, to quote the words of Ananda Coomaraswamy, not so much between Europe and Asia as such, as between Europe and Asia on the one hand, and the modern world on the other. Departure from her metaphysical tradition has paved the way more than anything else for a reign of matter. Devotion to matter means need for ceaseless agitation, for unending change, and for ever-increasing speed, for analysis driven to the extreme, endless subdivision and a veritable disintegration human activity; hence the inaptitude for synthesis and the incapacity for any sort of concentration or contemplation.

Thus with the West science and materialism have become the obverse and reverse of the same malady. Materialism implanted individualism in man and individualism intoxicated him with over-confidence and arrogance. The 'economic man' came to be enthroned

(continued from the previous page) and production and wealth assumed the topmost rung of human values. This is a complete reversal of human values according to Hindu conception, a reversal bound to bring about menacing social conditions. The ancient Hindu seers saw man as essentially spiritual. Hence they found that a progressive realization of his spiritual being alone will give him abiding happiness and lead him to fulfilment. To this end, they fixed Moksha that is, liberation through self-realization at the top of 'human ends' (purusharthas) and made Dharma (righteousness) artha (wealth) and Kama (desire) to serve this spiritual end. Small wonder then that a reversal of this value hierarchy resulting in the enthronement of Kama and artha and dethronement of the spiritual end, must lead to perverse events, to violence, war and bloodshed.

Which then is the way out of this crisis? The remedy is not physical science. Of what we have had enough. It is only the biological sciences, especially the social sciences that can save us. In order to balance our top-heavy civilization, in order to adjust our social economic and political life to the violent changes which physical sciences have directly and indirectly produced, we need to have far more knowledge of human nature, of the life of society than we yet have. Only a total view of man can give us that knowledge, a view of man as part and whole of that Supreme Spiritual Reality. Such a view is the gift of a true metaphysic, and thus we have come to where we started, the necessity of a true philosophy, the gift of devotion to our metaphysical tradition which is the sanction and sustenance to all civilizations.

The one factor that can restore and promote faith and devotion to the common metaphysical tradition, to the Dharma is the enlightened guidance of an intellectual elect, the more civilized strata in society, the spiritual among men.

He urges that it is up to the West to profit by the spiritual heritage of the East made available through her intellectual elect to rejuvenate and reconstitute its own civilization and tradition before they totally crumble.

Guenon is of opinion that the Catholic church in the West has in it the potentialities for organising and consolidating the scattered spiritual forces in the West and thus turning it to the path of spirituality.

Confusion, error, and darkness can win the day only apparently and in a purely ephemeral way. All partial and transitory disequilibriums must perforce contribute towards the great equilibrium of the whole and nothing can ultimately prevail against the power of truth.

T.BHUIJAGA RAO: THE ORIGINAL GOSPEL OF BUDDHISM:@@@

In a series of books written during a period of fourteen years preceding her death which took place last year, Dr, C.A.F. Rhys Davids, and his successor in the office of the President of the Pali Text Society, has given an exposition of the original gospel of Buddhism which if true would bring Buddhism into line with the other religions of the world. According to her, the Buddha denied neither God nor man nor the evolution of man through the twin path of reincarnation and Karma.



Mrs Rhys Davids says that, Like all great teachers, the Buddha came to fulfil the old law, not to destroy it. He introduced no revolutionary teaching. The Upanishads prior to his day had laid emphasis rather on the immanence of the Divine Principle than on its transcendence, and had therefore conceived of that Principle as an impersonal one, giving to it names such as Bhuma, (Infinity) or Brahman (The expanding or Pervadin Spirits).

The Upanishads, again, had asserted the existence of a human soul but had declared with reference to it the doctrine of tattvamasi. that is, that man was God Himself in germ. Following this teaching the Buddha declared that man was potentially God, that is, and owed with the power to become God. If only man willed to become God and followed the path of becoming God, he could, though the period of evolution might be long, ultimately reach the 'Peak of the immortal' (amritagra). Man's aim (artha) or goal must therefore be to continuously strive to reach this Peak of the Immortal, the divine perfection. In the somewhat peculiar language of Mrs Rhys Davids, man must ever endeavour to become 'a More on the way to the Most'. He must ever grow in spiritual stature.

The Buddha accepted this teaching and taught that the path of evolution for man, the lower self, lay in becoming like, and obeying the promptings of, the higher self, the principle of Dharma seated in his heart, and in continuing to do so in incarnation after incarnation.

According to Mrs Rhys Davids, the Rishis of the Upanishads laid stress on knowledge. But the emphasis of the Buddha was on moral action. The Rishis interested

(continued from the previous page) themselves in Being. The Buddha concentrated on Becoming. The Rishis taught their abstruse doctrine of Being to a select few. But the Buddha taught his easily intelligible doctrine of Becoming to the masses (bahujana), his appeal being in the language of Mrs Rhys Davids, to 'everyman'. Mrs Rhys Davids thinks that, subject to such differences of emphasis and application, the Buddha made no revolutionary departure from the main philosophical teaching of the Upanishads.

The Buddhists of the present day lay great stress on the Four Noble Truths and the Eightfold Path and assert that they constitute the essence of the teaching of the Buddha. They also assert that Nirvana was the summum bonum preached by the Buddha. But, according to Mrs Rhys Davids, these teachings did not form part of the original gospel. The Four Noble Truths reduce the problem of existence to a doctor's formula. Just as a doctor might say, 'Here is a disease; it has a cause; it can be cured; there is a way to effect the cure', the Four Noble Truths declare: '(1) Existence is full of sorrow; (2) this sorrow has a cause; (3) this sorrow can be removed and remedied; and (4) there is a way to accomplish this. Mrs Rhys Davids thinks that this outlook on life as being full of sorrow and suffering came in long after the day of the Buddha, that is, after monasticism became predominant in Buddhism and after Buddhism became influenced by the pessimism of the Samkhya philosophy. But, according to Mrs Rhys Davids, the Four Noble Truths could not have been the original gospel, as they were inconsistent with the joyous pilgrimage along the Way of Becoming taught by the Buddha.

As for the Eighthfold Path (consisting of Right Views; Right Aspirations; Right Speech; Right Conduct; Right Livelihood; Right Effort Mindfulness and Right Rapture), Mrs Rhys Davids admits that they constitute a nice moral code. But codes usually come in much later than the original unwritten laws; and the analytical summary contained in the Eighthfold Path must have similarly made its appearance subsequent to Buddha's day. The danger of overrating the Eighthfold Path is that the wood might be lost in the trees. The view of life as constituting a perpetual Growing and Becoming is likely to be obscured by the minutiae of the moral rules in the Eighthfold Path.

According to Mrs Rhys Davids, even the teaching of Nirvana could not have constituted the original gospel of the Buddha. The emphasis in the teaching of the Buddha was ever on Becoming rather than on Being, on moral action rather than passivity His teaching as to the necessity for a perpetual endeavour to attain moral perfection greatly attracted the masses. But the doctrine of Nirvana, which requires a cartload of exegesis, commentary and gloss for comprehension, could have had no attraction for the masses. It must have come in later. The Buddha preached a vigorous march to the Peak of the Immortal, i.e. the attainment of Divine Perfection. Nirvana is the summum bonum only of the passive monk.

In regard to the teaching regarding the non-existence of a human soul transmigrating from body to body, which teaching is known as the doctrine of Anatta (Niratman) and which forms a cardinal tenet of presentday Buddhism. Mrs Rhys Davids

(continued from the previous page) says that it is hardly likely that the Buddha would have spoken of a Way without a Wayfarer, or of a Deed (karma) without a Doer (karta). He could have hardly conceived man as a mechanical robot. He must have taught that there was an abiding entity transmigrating from body to body and reaping the fruits of former actions. His very gospel of Becoming implies the existence of an abiding something that becomes and grows. Mrs Rhys Davids thinks that the Anatta doctrine came in some decades after the Buddha. It raised its head officially at the Council of Vaisali held about a century after the death of the Buddha. But the Vajjian monks repudiated it and declared that Purushavada (the teaching as to the existence of a human soul) was the original gospel. When the Vajjian monks were outvoted, they held a separate conference known as the Mahasangha where Purushavada was accepted as the original teaching of the Buddha. Again, at the Council of Patna held in Asoka's time, the Theravada school, flourishing under royal patronage, put forward the teaching of Anatta as the orthodox doctrine. But even at that Council, some monks boldly asserted that Purushavada was the original teaching. They were of course expelled and declared to be heretics, But some of them went to China and there founded the cult known subsequently as the Mahayana cult. Even the Mahayana was subsequently infected by the Anatta doctrine. But Mrs Rhys Davids thinks that in their aspiration to a future persistence in a high stage known as the Bodhisattva stage the followers of the Mahayana cult reveal what the original pilgrim fathers to China

(continued from the previous page) must have taught.

As to how Buddhism became an atheistic creed, Mrs Rhys Davids says that the monks of later times misunderstood the teaching of the Buddha and thought that, when the Buddha spoke of Dharma, he in all cases merely meant righteousness and morality, and nothing more. To use her own language. The Mandator of duty was mistaken for mere duty.

As for Anatta and the denial of a human soul, Mrs Rhys Davids thinks that the Anatta doctrine came in after Buddhism was affected by the Samkhya philosophy with its analysis of man. She apparently thinks that while the Samkhya philosophy discarded an Iswara and, analysing man into a number of *tatvas* or elements, reduced him to an anaemic Witness, the Buddhist monks discarded even the Witness and reduced man to a number of *skandhas*. But probably the origin of Anatta is much simpler. The *Upnishads* had taught Divine Immanence and proclaimed that all objects in Nature shared the Divine Life. The Buddha must have adopted this view; and in fact it must have formed the spiritual-foundation for his great doctrine of *Ahimsa*. He must have told his hearers that man, though in one sense a separate entity, yet in another sense was merely a part of a Whole. To cure man of his selfishness, the Buddha must have often emphasized (like the *Isavasyopanishad* in its opening stanza), that the unlawful gain of one man at the expense of another is an injury as much to himself as to the other, because neither was a completely separate entity and both were parts of the Divine Whole. The emphasis on this integrity of Nature and Man must have in later times been misunderstood as the denial of

(continued from the previous page) a separately existing human soul.

In this article an attempt has been made to give a summary of the latest views of Dr C.A.F. Rhys Davids who confesses that some of the views expressed in her earlier works, were erroneous.

But Mrs Rhys Davids's reconstruction of Buddhism is based on the theory that the Buddhist scriptures, as they now exist do not contain the original gospel of the Buddha, and that the monks, who misunderstood the original teaching, have revised and re-written the scriptures so as to suit their own doctrine.

Dr MAHADEVAN: ABSOLUTE-IDEALISM-CUM-EMPIRICAL-REALISM OF SANKARA. @@

Almost every system of philosophic thought has time and again suffered at the hands of its votaries in respect of interpretation. This is largely due to the profound depths philosophy is wont to plumb and in a lesser measure, to the plasticity that is inherent in all attempts at clothing abstractions in the concrete. The Advaitic system of Sankara has been no exception, though it enjoys the clear interpretative light of many a master-mind.

The difficulties in the way of a modern critical student of our classical wisdom are many. First, there is the ever-growing mass of interpretative literature which he has to read and digest; and the mass of commentaries that has grown round the system of Sankara is phenomenally profuse. Secondly, he is exposed to the risk of finding in the interpretations points of divergence which he is unable to harmonize. And lastly he is apt to overlook the importance of the clear distinction Sankara makes throughout his polemics,

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@@ Vedanta Kesari. 1943.

(continued from the previous page) between the two standpoints, the transcendental and the empirical.

It is a matter of common knowledge that all philosophic inquiry must begin with experience. The consideration of the world appearance as it is presented to us is a necessary preamble to all metaphysics. The systematic philosopher that he is, Sankara takes due cognisance of this fact. It must be said without reserve that although the trans-empirical Reality, the Atman, is the foundation of his Vedanta, the theory of appearance forms, from the point of view of organic philosophy, the very pivot of his metaphysics. It is not surprising then that the novice finds anything but unanimity in the interpretations of this part of Sankara.

Now, it will be obvious to all students of Sankara that throughout his polemics he makes us of two distinct perspectives, the Logical and the transcendental the empirical and the absolute. The essential nature of his system demands such a twofold usage. For while on the one hand Sankara is not a subjectivist, he is not also a realist. The world of appearance with its richness and tumult is to Sankara not a 'baseless fabric of a vision' but a solid something full of pragmatic value and answering to all our empirical needs. Nor for that matter is it as absolutely real as the realist contends. For while from the empirical standpoint illusions, from the standpoint of ultimate Reality it is as unsubstantial as any apparition. Thus all those interpretations which role gate Sankara to the ranks of a subjectivist or of a realist have utterly missed this important point, namely his employment of two distinctive universes of discourse.

In the light of the above consideration we may broadly divide the possible channels of interpretation into two—the subjectivistic and the realistic. The subjectivist interpretation argues, on the analog of dream experience that since the objects of the waking state are as much sublated by those of the dream state as these latter are by the former, both the world of waking and the world of dreams are equally unreal. The realistic interpretation holds that what is logically deducible from Sankara's doctrine of the sole reality of Atman is not the unreality of the world of appearance but its relative reality. The latter interpretation while useful as a protest against the predominant subjectivistic tendency yet misses those deeper truths of the Vedanta as expounded by Sankara, namely the utter nothingness of all appearance and the full and foundational reality of the One and Only Existence—Atman. Let us consider the merits of these two adumbrations.

In his Sariraka Bhashya Sankara vehemently opposed a subjectivistic view of the universe. His criticism of the Vijnavada position is as uncompromising as it is thorough. He says that ideas are always conceivably only as related to some external thing of which they are ideas. In all perception the duality of the idea and the thing has perforce to be admitted. When I perceive a book, for instance, I am conscious of the book as an object of perception and not merely as a perceived idea. Nor on that account can it be said that the book perceived is only the idea of the book externalised; for the very notion of externalisation of ideas presupposes the independent existence of external



(continued from the previous page) things. Unless one has a pre-knowledge of externality – and this is made possible only by the existence of external things – the notion of an internal idea appearing as if it were external is inconceivable. That I am not able to say that Vishnumitra appears like a barren woman's son is because I have no knowledge of a barren woman's son. Thus, while I am liable to mistake a nacrous button for a silver one, a savage who has never seen silver is not so liable, though he may mistake it for aught else. More over it would be violating the evidence of experience to say that ideas appear as if external; for in fact objects are presented to us as palpably external: *bahireva avabhasate natu bahirvat*. Sankara further contends that the theory which denies all reality to existence of ideas would lead us ex hypothesis to the conclusion that ideas illumine themselves, it being in the very nature of ideas to illumine something – a conclusion which is as absurd as the statement that fire consumes itself. The appeal to dream experience – the trump card of the subjectivist argument – is met and refuted by Sankara with distinctive clearness. To argue that dream and waking sublate each other and hence that both are equally unreal is to argue in a circle; for the unreality of dream which is a necessary provision in their mutual contradictoriness is known only in comparison with the reality of waking. Provisional reality has to be allowed to the waking state before such a comparison could be instituted. And once the unreality of dream is taken for granted it would be illogical to give any value to its sublative capacity.

(continued from the previous page) It may not here be objected that the precedence allowed to waking is unwarranted; for all our arguments are of a necessity from the standpoint of the waking state and the world has yet to witness a consistent philosophy propounded in dream. Dreams again are of the nature of memory blurred by the defect of sleep, where as in the waking state a world of difference is felt between meeting a friend face to face and remembering him. It cannot also be denied that if the waking state does not by virtue of its innate nature subscribe to certain dream characteristics then no amount of superficial similarities between the two states will help. To institute any such correspondence would be tantamount to saying that fire is cool because it has some qualities in common with water.

We have so far followed Sankara in his Sutra Bhashya. Let us now turn to another and a diametrically opposite aspect of his polemics – his Bhashya on the Mandukya Karikas of Gaudapada. The Karikas of Gaudapada, as is well known, have a marked leaning towards subjectivism. The tendency is so evident that Sankara feels obliged to state explicitly that the Teacher is employing much the same arguments as the Vijnanavadi Buddha, the only consoling factor being that he refutes them ultimately. And strange as it may seem, the same Sankara who so uncompromisingly denounces subjectivism in his Sutra Bhashya advocates here a view almost verging on solipsism. The world so full of pragmatic value becomes a more phantom, a prolonged dream. 'The world of waking experience like the world of dream has a beginning and an end, is perceived objectively and is characterised by a subject-object relationship;

(continued from the previous page) hence it is a countentless apparition'. Such sweeping statements in Sankara are prima facie staggering and we are compelled to question whether the great Teacher is really guilty of such contradictions. Herein comes the value, so often under-estimated, of a distinctive recognition of the two universes of discourse employed by Sankara – the Vyavahara drishti and the Paramartha drishti, the viewpoint of logic and the viewpoint of intuition.

Both waking and dreams judged on their own merits are equally real. But wedded as we are – and as we cannot but be – to a waking-state philosophy we must allow a greater degree of reality to the world of waking than to that of dreams. For while the latter is found to be a mere illusion at every step, the former answers to our pragmatic needs and is serviceable for a pretty long period. Its serviceability, and with it its reality, cease only after the dawn of the intuitive knowledge of Brahman. Thus the world of waking is more real than the world of dream, but not absolutely, since from the transempirical state, from the state of turiya (if state it may be called) it is seen to be as unreal as the dream world was from the waking state. In other words, from the Vuavahara drishti the world of waking experience possesses Vyavaharika satta (empirical reality) and the world of dream pratibhaskika-satta (illusory reality); while from the Paramartha drishti both waking dream are alike tuccha (false).

We may then safely conclude that Sankara was no subjectivist looking upon the world of appearance as a fanciful dream masquerading out of the punny human mind; noe doe that absolute reality of phenomena.

(continued from the previous page) Just as to scientist living in a world of electrons and protons the lump of gold and the clod of earth appear alike, despite their pole-to-pole difference in the world of pragmatic values, similarly to a person who has broken himself loose from the bonds of logic and ascended to that trans-logical plane of the Atman the whole world of multiplicity, mental and material, appears as a mere dream.

EDITOR: THE MYSTIC AND THE SCIENTIST:@@@

Nations and civilizations like individuals begin with poetry and mysticism. But whether they end in prose or in ripe mysticism depends on how they go through their scientific middle age. The philosophical treasures of the classical Greece the mystical exuberance of central Europe in the Middle Ages and the Advaitic revelations of Vedic India are best understood as indications of the mystic potency natural with infant civilizations looking ahead of their times to that glorious destiny waiting to be won. But before they reach their destination, they have to pursue end through history in time, as well as to seek it through science in space. The first glimpses of one's own fulfilment is no real mystical experience, but an effluence of its potentiality. Such experience has to grow in strength and intensity, go through the process of interiorization through the stages of Conversion, Purgation, Illumination, Surrender and Union before one merges in the ineffable fulness of ripe mystical experience.

Witness for instance, how the mediaeval Europe and Vedic India emerged from their mysticism into a scientific age. But that this age of science is only a prelude to the crowning mystical experience it is impossible

(continued from the previous page) to doubt. The words of modern scientists are eloquent pointers in this direction.

Is this not the return of the prodigal son to his Father, the return of the young mystic who has wandered away into the realms of science back again to his real spiritual moorings, to the great Mystic Fact within himself, whose doors have been once again opened to receive him for his final unction?

Aided by the lessons of modern science on the unreality of phenomena there is ample evidence of Europe returning to its own, to the realization of the reality of its own inner truth. The mystic mediaeval age has evolved into a scientific modern age and does not the above show that his age is flowing into another mystic period? We may be sure, that the mystic experience in store for Europe is not the mystic experience of the mediaeval times. It will be the cream and culmination of the mysticism of its early history and the scientific genius of the modern times, an experience shorn of its psychical and occult dross emerging as it does from the crucible of science. It will bring to Europe the consciousness of its undivided oneness, for want of which the whole race is in the throes of self-stultification, and in the dawn of which the New Age is sure to flower forth. So, then, from Mysticism to Science and again to Mysticism, Europe would have thus completed her circle of spiritual evolution. But Europe evidently lacks the preparedness to live the principle of Nivritti the only royal road to mystical experience. There is a growing feeling in Europe now that life must be grounded in some eternal verities, an Increasing urge effectively accentuated by the growth of rational and scientific ideas. Such feeling

(continued from the previous page) is even driving Europe to seek inspiration from the East.

The oneness of experience, Advaita avers, flows from the truth of the primacy and ultimacy of consciousness which is the one and only valid sanction and sustenance of all experience. Here is to be found an unchallengeable affirmation of the primacy and ultimacy of consciousness, the ever-abiding Reality in us, in virtue of which all other things exist, in whose light only all other things shine – *tameva bhantam anubhati sarvam*. This consciousness is the most immediate and intimate Truth of our lives, the deepest reality of our existence, the Great Mystic Fact but which unfortunately is a sealed book to us. And so we miss the great saving knowledge of our lives, the knowledge that every act of knowing that we do through the patterns of space, cause, time and change, is an act of self-consciousness (*pratibodha viditam*), the consciousness which is behind all separate things and selves, the one universal reality, unchanging amid all changes, indivisible amid divisions, and eternal despite all vicissitudes of form. In the absence of this saving knowledge of the primacy of our consciousness, we have projected a world of our own, a world of likes and dislikes, or passions and prejudices and have wandered farther and farther away from the inner abiding bliss that is our birthright and only treasure. Hence it is that all Religion Philosophy and Mysticism urge a return to this treasure, to this knowledge of our inner most truth that shall make us free, to this self-consciousness which are not two but one. Such return brings us the “highest understanding” as Spinoza was to say

(continued from the previous page) 'the direct perception', the immediate insight, 'the intuition' as Bergson would call it, the inward seeing of the mind that has deliberately closed (fr. *mistere*; Gk. *musterion*; meaning close lips or eyes) as far as it can the portals of external sense; the vision turned inwards as the Upanishads would have it. And this is exactly what the mystic does. He withdraws himself completely from the objects of his senses, rather he closes their outward passages and turns them inwards fully focussing them on his inner reality. Such a man the Upanishads celebrate in the words: *Avritta chakshur amritatvam icchan*—the wise man who desiring immortality turns his vision inwards and dissolves himself in the integral Experience which is mystical experience per se.

It is very profitable and relevant to take cognizance of the social results that ensue from such experience. For such experience is never individualistic; it transforms the other, it illumines the environment.

But why has India after achieving stages of ripe Mystic Life, the Advaitic realization, through her scientific genius again begun to borrow more and more from the science of the West? The reason is that she is in the throes of a second cycle. True it is that she has completed one mystic cycle when she came to her Advaitic realisations. But since then Advaita has fallen from its throne, has lost its link. Western science in its pure, form in its high mystic reaches, being a very near approach to Advaita can kindle interest in our ancient yet ever-new wisdom and bring the dim embers of Advaita back to brilliance.

(continued from the previous page) A scientific religion which will help the modern man to develop the emotional and intellectual aspects of his personality and at the same time afford an inspring motive for altruistic action is the greatest need of the day. Such a faith can be evolved by a judicious fusion of western science in its pure form and Advait. Advaita inculcating as it does an 'intellectual love of God' will nourish the intellectual and emotional springs of man, while science will impart a scientific and practical turn to him and fine out the channels through which God fulfils Himself in good works.

There is ample evidence of India progressing along this path, along her second mystic cycle. She is now – in the Unitive Way the last culminating stage in Mystic Life, where a spiritual marriage takes place between herself and her Fulfilment, a marriage whose children are 'good works'. The chosen of India are not simply wrapt up in mystic contemplation, as they may appear to be, but intensely active in taking others along the path of self-realization. The emphasis that Advaita lays on human effort and the scope it gives to it for transforming man and his environment have been well understood by India's chosen children. Hence they take the universe as an adventure and not as a scheme and they are out to transform it.

There is in us the mystic in slumber; there is in us the scientist wide awake. We have to awaken the mystic and bring him to the surface of his consciousness. We have to tone down the vaulting ambitious tendencies of the scientist in us and transfer from the mystic a little of that spiritual



(continued from the previous page) balance to make a workable and benign combination of the two elements. The genius of our race is predominantly mystic. The genius of the times is predominantly scientific. A judicious amalgam of both the strands will, we may be sure, meet the religious and philosophical needs of the new world.

Dr MAHENDRANATH SIRCAR: MYSTICAL VERSUS OCCULT EXPERIENCE: @@@

What is Truth? This has been the earnest question. It is a supreme question which goes into the heart of the Ultimate Reality. The human mind cannot be long satisfied with the evanescent phenomena though they may be producing temporary satisfaction. Our being has its inner indicator—the supreme inner-science—which spontaneously rejects all that is of ephemeral interest and invites that which is deeply engrossing and withdraws the veil that hides the Ever present and the Ever Luminous Existence. Philosophy in its noble effort of knowing Truth ends in system-making which might have its appeal in the presentation of a dignified intellectual construction for a moment uplifting consciousness to a serene vision; but chiefly it bounds in logic-chopping and intellectual spinning that obstruct the supreme vision of Truth. Naturally the search after Truth seeks other avenues besides intellect; for intellect indulges in ratiocinative thinking and conceptual construction, ignoring its supreme adventure for which it is adequately fit. Intellect has been usually confined to discursive thinking. It is supposed to be the faculty of conceptual thinking tracing out relations. It is thought. But intellect or intelligence has its intuitive and dynamic character.

(continued from the previous page) It is according to Plotinus the second hypostasis, next to the supreme One. The Samkhya ascribes to Buddhi, the illuminating and creative power (because it dominates in Sattwa). The Tantras, following the lead of the Samkhya ascribe to it Jnana, Vijnana, Viragya and Aisvarya. Bradley makes a distinction between reason and intuition. Even Ramanuja who characterises intuition as intuiting, as a process fulfilling itself in synthetic knowledge, over-rides the mediate character of relational consciousness as thought and accepts knowledge as immediacy of consciousness in which the relations are integrated and not denied, From these it will be clear that philosophers feel in them the necessity of an immediate apprehension, a direct awareness, an integral consciousness of what they characterise as Truth. It is a necessity deeply involved in our nature, which spontaneously but surely reveals itself if the search is continued uninterruptedly, honestly and if there is no twisting of nature because of pragmatic demands. The pursuit of Truth requires the greatest boldness which can face any consequences without the least attention to the demands of life.

Mystical experience is the natural fruition of sincere philosophic effort. Philosophy gives wisdom. This wisdom is the Luminous consciousness and the supreme beatitude. It is the ineffable consciousness in the apex of Existence. Those who think that Mysticism is inherently different from philosophy forget the intuitive character of reason, its power of supreme vision or the Gnosis. The goal of philosophy cannot be less than this. The vision is not to be confounded with the ordinary

(continued from the previous page) religious consciousness, a vague sentimentality, an emotional enthusiasm or an exhilaration of feeling or even a magnitude of being; though all of them may be experienced as our being grows finer, subtler, and radiant; yet they touch the outer fringe of mystical consciousness.

It is better to distinguish here the occult experiences from the mystical consciousness. With the growth of subtler sense and consciousness which an honest and sincere search always carry with it, certain experiences proceed spontaneously which are immediate and direct, transparent and luminous. Such experiences are often erroneously supposed to be mystical. They are not mystical. They are occult. Occultism pries into the heart of nature but not into the heart of reality. Nature has for us in its reserve manifold shining experiences and powers which reveal themselves when it grows purer and finer in the serious and earnest attempt to know, truth. They are phenomena, charming attractive and power-giving; the heart of nature contains within it marvellous gifts wide knowledge, diffusive feelings, meteoric experiences of light, absorbing rhythms of occult sound, ineffable joy of the freshness and vividness of life and the gifts of miraculous powers. Indeed occultism affords wide ranges of experience—subtler reaches of being and consciousness, and absorbing and serene delight. These are very high experiences but not mystical. The realms of existence that were revealed in the paradise before Beatrice's vision, the vision that was vouchsafed into Wordsworth and to which he gives expression in the Tintern Abbey,

(continued from the previous page) however lofty, soul-lifting and exhilarating and pensive are occult experiences, but not mystical; they do not bear on the Ultimate Reality. In so far as they indicate or convey phases of reality, they many have the mystical tinge, but they cannot be characterized as mystical experience per se. They are soft turnings and expressions of a highly strung consciousness conveying the distant vision of the reality still covered from view. Mystical consciousness is the direct apprehension of Reality and is not merely an exhilaration of being. In its supreme expression there is no ecstasy no wave in our being—it is beyond all feeling and all expression. It is the supreme Self in its majestic Calm beyond all experience. It is the experience or the Awareness, because it is the supreme knowledge without being infected by the limitation of experience formed by the subject and the object or the object dwindling into the subject (the subject retaining still its I-ness). It is not the immediate integral unity of the subject and the object, nor even the experience of a feeling status in which the subject and the object are equilibrated, not the experience which is the integral unitive consciousness of all phases of experiences in the heart of being. No doubt these all are experienced in our conscious pursuit of Truth, and their immediacies may impress their convincingness and appeal, for everywhere the consciousness is freed from its usual limitation and may present supra-mental heights of its being in which the whole order of existence may be reflected; but still it cannot be called the Mystical experience.

In the unfolding of the Mystical consciousness,

(continued from the previous page) many unusual experiences make their visitations. In our attempt to make consciousness free from the restrictions of the sense and the mind, the superconscious knowledge may fill us, the supra-mental powers may over-power us; but still they do not represent the Mystical consciousness as they do not present the Axis of Being which transcends all these and even does not integrate them in its supreme plenitude. Naturally such a reach in consciousness has its uniqueness because it is beyond all throbbing, however blissful and thrilling. This experience is unique in its supreme peace and puissance—where the sweep of total existence vanishes as the dawn of mystical experience before its full sunrise. I do not for a moment deny the mystical value of the other kinds of direct apprehensions in the aesthetical, the supra-mental, the ecstatic, or even in the Samadhic and devotional reaches of consciousness; but I do not categorise them with the mystical experience, which remains singular, because of its transcending these possibilities in luminous experiences and acquainting us with the ineffable Truth. Here the mystical experience touches the very core Being and is not satisfied with expressions, however, glorious and noble.

Here alone the seeker discovers himself in the centre-point of his being as the supreme goal of the search, The lost soul discovers itself not in the ever-expansive circumference of his being comprising the totality of existence, but in the ever-shining centre where the polarity of experience vanishes, where concentration and diffusion of being lose all their meaning and reality. It is the basic Mystical experience.

(continued from the previous page) Occultism gives the evolution of consciousness a supra-mental subtlety and luminosity. Mysticism fixes us in transcendence. The one discovers the powers of the Soul; the other, the Soul Itself.

Mystical consciousness is natural with us. It is not something to be induced. The analysis of our experience will indicate the constant presence of consciousness underlying all experience. And mystical experience is the apprehension of consciousness in its immediacy and undividedness. Its greatest service is that it affords freedom from the divided consciousness and points to the integrity of consciousness beyond all states of knowledge. Human consciousness is so much divided that it is apt to be forgotten. The speciality of mysticism lies in its freedom from categorical thinking and in pointing to the fundamental basis of experience which is undivided reality but which, when it projects itself through space and time, appears as many. Mysticism points out that this projection is only apparent and not real and if consciousness can be felt in its integrity beyond space and time, reality is immediately apprehended. It is therefore a serious appeal to go beyond mental modifications which cannot transcend space and time and to envisage or visualize existence from the depth of being beyond mind—from the in most centre of existence where the mental limitation does not obtain. Mysticism, therefore, is the correct approach to Truth in as much as it is an open confession of the failure of the mind to know Truth and an invitation to the inmost experience of the self as freedom beyond time and space. It is a new science in terms of supra-concept and immediate

(continued from the previous page) intuition where the world of self and not-self or subject and object disappears. The wonder remains a wonder that how out of this dimensionless consciousness of the world of dimensions arises; but the mystical experience conveys in no uncertain terms that the world of dimensions is only a seeming projection having no reality. Their pragmatic value creates their seeming realities, but in essence they have none.

The difficulty to understand this arises because of our pre-occupation with mental presentations and values. The mystic only points out to an order of knowledge which demands freedom from schematism of pure reason, and the freedom and the aspirations of practical reason—in fact in the complete transcendence of the mental formulation in knowledge or in faith. Its greatest privilege lies in offering the timeless Truth, where the aspirant soul realises the freedom of the Atman.

EDITOR: SCATTERED REFLECTIONS: @@@

(A) "HOW can men work without a motive? All action and thought are impossible without a motive. How is it possible to act without a motive as the Karma Yogis teach?"—Such is the objection raised by the opponents of Karma Yoga. But very clearly this is a misunderstanding of the whole doctrine. According to Karma Yoga we are not required to act without a motive; we are simply required not to be affected by the result of our actions and nothing more. Experience, too, teaches us that the result of our actions is beyond our control and we cannot often ascertain where the chain of cause and effect will land us.

(B) Is it the revival of Karma-kanda with all the rituals of the time of Jaimini? If so, the current of the new age will throw the attempt a thousand miles backward in no time, for it is as impossible to revive Karma-kanda in India of to-day as to infuse life into the Egyptian nummy. The Hinduism of the present age must be Hindusim of a new type in order to suit the conditions of its surrounding civilization.

(C) Spiritualism has become universal, because it satisfies a craving as old as humanity; not only because it revivifies the belief in a world of spirits, and in the possibility of human relations with them; but because it converts that belief into knowledge and transforms the possibility into a certainty. That belief has never altogether ceased to exist at any epoch, or in any nation; but after modern science had undertaken the task of elevating matter into omnipotence and had thus arrived at the extreme of nihilism, Spiritualism made its appearance as a necessary reaction against that arrogance and—arriving in the very nick of time—it is making its triumphal progress through the world. By the end of the present century, when the proofs of spirit-return will have become so numerous and so powerful as to silence denial and shame scepticism on the subject, people will no longer hesitate to avow their honest convictions on the subject.

Face your future and determine what you will be. By this we do not mean to select a worldly-position, and strive to attain it, but form an ideal concerning the character you wish to build, and make everything else subservient to the fulfilment



(continued from the previous page) of that purpose.

(D) According to the Vedanta the perfect has never become "imperfect" in reality. The perfect appears to be imperfect simply through ignorance, illusion, or Maya. The force of the word appears should be marked.

SIR WILLIAM CROOKES: "RELATIVITY OF SENSE EXPERIENCE."@@@

The recent Presidential address of Prof. Crookes, F.R.S. to the Psychological Research Society is no doubt illustrative of that phase of modern science which does not ignore the investigation matters which lie beyond the scope of average scientific experience. In the above address - Prof. Crookes mainly insists on the immense volume of human ignorance which makes even some of the modern leaders of thought to cling to what may properly be called scientific prejudice by which they are led to believe that there is no truth in Heaven and Earth beyond the experience of the five senses. He insists that our knowledge of the universe is relative and that to an imaginary little atomic man what appear to us as a mote in the sunbeam will appear as "cumberous objects like portamanteaus flying through the air". A cabbage leaf, for instance, will appear to him as a boundless plain many square miles in extent. To this minimised creature the leaf is studded with huge glittering transparent globes, resting motionless on the surface of the leaf, each globe vastly exceeding in beight the towering pyramids. The surface of an ordinary plain will appear to him exceedingly rocky and mountainous, and things which appear soft and yielding to us will appear to him as hard as an adamant. Nor is this all. If we

(continued from the previous page) imagine human beings of gigantic proportions and enormous magnitude, the very opposite of pigmies, the world will appear to him in a quite different light. To him a granite rock would present a feeble impediment and on account of his handling everything roughly he would naturally ascribe to all the constituents of the earth's surface such properties as we attribute to phosphorus, that is, the properties of combustion.

With regard to the time scale, the learned professor says, "we have every reason to think that creatures may possibly differ enormously in the amounts of duration which they intuitively feel, and in the fineness of event that may fill it. Von Baer has indulged in some interesting computations of the effect of such differences in changing the aspect of nature. Suppose we were able within the length of a second to note 10,000 events, instead of barely ten as now; if our life were then destined to hold the same number of impressions, it might be 1,000 times as short. We should live less than a month and personally know nothing of the change of seasons. Of born in winter we should believe in summer as we now believe in the heat of the carboniferous era. The motions of organic beings would be so slow to our senses as to be inferred not seem. The sun would stand still in the sky, the moon be almost free from change and so on. But now reverse the hypothesis, and suppose a being to get only 1,000 part of the sensations that we get in a given time, and consequently live 1,000 times as long. Winters and summers will be to him like

(continued from the previous page) quarters of an hour. Mushrooms and the swifter growing plants will shoot into being so rapidly as to appear instantaneous creation; annual shrubs will rise and fall from the earth like restlessly boiling water-springs, the motions of animals will be as invisible as are to us the movements of bullets and cannon-balls; the sun will scour through the sky like a meteor leaving a fiery tail behind him, etc...That such' imaginary cases may be realised somewhere in the animal kingdoms, it would be rash to deny."

If such changes in our elementary ideas would come to pass from a more differences in side is it not possible that our so called precise scientific knowledge which laughs at everything except the purely material phenomena is limited by our accidental environmental? The very standpoint from which science attacks psychical facts is relative and one of the many phases of illusion. There are many things in heaven and earth which are absent from the laboratory of the man of science and it is the duty of a true scientific investigator to approach every new phenomenon of nature with an open and unbiased mind.

EDITOR: "SAMADHI AND SOCIETY":.@@@

To show that this knowing is not mere knowing and to emphasise it as experience, the Upanishad adds, 'to know the Ultimate Reality is to be that'. In the act of ordinary knowing, the knowing faculty goes out and moves in the region of an objective content and comprehend it. But in the case of knowing the inner Reality which is the same as the Ultimate Reality, Brahman, the knowing faculty, the Buddhi reverses

(continued from the previous page) its normal process of looking out. It withdraws itself from the manifold objects and looks within and concentrates itself on the Inner Light. Naturally it resolves itself in Brahman taking the form of Brahman. This induces a state of deep concentration, a super-conscious state, leading to the absolute experience the Hindu mystics call Samadhi, an experience unexcelled in quality and intensity, unsurpassed in inwardness, freshness and bliss.

When all the senses and knowing faculty sleep, this Light shines, this pure consciousness is awake and so we are able to say when we come out of sleep that we have slept well. It is by virtue of this Light this consciousness that we see and know; in it we live, move and have our being.

Then there is no objectifying. Every sight and every knowledge is an experience of the pure consciousness, an affirmation of the Brahman-consciousness, Samadhi. It is this experience that is aptly described in the words. 'yatra yatra mano yati tetra tatra samadhaya' (wherever the mind goes there it experiences Samadhi).

The adept emerges from his deep concentration with new chitta vibrant with compassion and radiant with wisdom which engages itself in the Yoga of spiritual activism, in the amelioration of the world. But this culmination is the result of long effort. Yoga, says Patanjali, ischitta vritti nirodha, the stilling of all functions of the mind. Stilling of the mind comes after long and continued effort. But the Samadhi of the Jnani is effortless and spontaneous. It comes to us as spontaneously as sleep comes to us. And it recedes from us even as sleep, when we labour

(continued from the previous page) at capturing it. For the self-consciousness in its puissant state always shines and Samadhi is sahaja, inborn, and not brought about by effort.

We have said at the outset that this spontaneous revelation of the inner Perfection can be made a constant and unbroken experience. So then, it will not induce any super conscious state, or ethereal and magnified feeling of the psychic being, as the Yoga school argues, necessitating a going up to a state and coming down from it, but will keep the feet on *tirra firma*. It also leads to a cosmic sympathy of life, to the sympathetic awareness of the totality. It is a process by which one gets established in oneself.

When we say in India society was ordered on a spiritual basis, we mean that it stood on the recognition of the divine dignity of man born of Samadhi experience. It is such ordering that will reconcile the antagonism, of man and society, matter and spirit, freedom and discipline in a spiritual culture whose base is the individual and whose apex is humanity.

Dr MAHENDRANATH SIRCAR: "SAMADHI":@@@

This world of experience is a relational consciousness in which the subject concentrates itself on the object and rises into some kind of knowledge of thought forms, emotional intensities or action attitudes. Either the subject appreciates the object, or the subject receives or moulds the 'object'. In any case there is the limitation of mental construct either in thought or action.

Ordinary knowledge cannot go beyond the variable, although there is the unconsciousness demand even in our mental life

(continued from the previous page) for the constant and invariable.

Mental knowledge in so far it subsists by a relation cannot make an immediate presentation of Truth beyond all relations. The Indian method of knowing Truth has been different. It does not ignore scientific analysis and philosophical reflection. It wants to fulfil them by drawing on the super-conscious source. It recognises a kind of knowledge unique in itself—the knowledge by Samadhi. It is knowledge by intimate acquaintance and identity.

Philosophical enquiry is not finished either with a phenomenology or dialectics for they are mental systematisations and do not rise high. The method of the Samkhya is a severe analysis into the constituent elements of our inner and outer experiences and does not remain satisfied unless the basic constituents of our experience has been discovered.

The creative imagining of the self must be set aside in order to get at the essential and the mental activity or the formative Chitta in order that the fundamental reality may be envisaged.

The Chitta is gathered, collected and concentrated and made to yield knowledge, Samadhi is a process of stilling the mental-stuff and finally passing into the transcendent calm, through the discrimination between Prakriti and Purusha. It is, therefore not only the art of silencing our mental being, but essentially the art of discovering the basic principles of existence.

The most helpful form of concentration is the Asmita-Samadhi, because it is concentration the most luminous principle

(continued from the previous page) of Buddhi or Mahat. The basis of our total experience is the I-consciousness, the foundation of psychic life and experience. It is the pivot of being. The forms of Samadhi mentioned above give us the knowledge of objects and instruments of knowledge. The Asmita-Samadhi gives the knowledge of the subject of all experience, including the knowledge of active self, self as knowing the self. Patanjali has emphasised more than anything else this kind of Samadhi, because it takes us to the root of our experience and indicates the way to release in wisdom. The Indian Yoga is not as is often supposed, a way to enjoyable silence or calm, an attitude of detachment and concentration in subjective being. Yoga encourages a subjectivity to develop powers and knowledge—but its end is to make our experience free from both subjectivity and objectivity, to allow freedom from the restricted knowledge, either objective or subjective.

Mention must be made here of the two paths in Pantanjali Yoga, which for the want of a better name may be called: (1) the path of contemplation and (2) the path of knowledge. The former is technically called the path of Yoga, the latter is called the path of Samkhya.

A stage in the evolution of our inner-consciousness is reached when man overcomes his native limitation and feels himself placed in a hitherto unknown and unrealised height of being. It should be remembered that the Samkhya holds the possibility of a God being originated (Janya Iswaratva) in the course of evolution hastened by Yoga. This indeed the as simulation and the exhibition of a being not limited in the body and

(continued from the previous page) indicates a stage of development when the normal limitation of our being and consciousness in space and time vanishes. There is nothing that obstructs the vision. Space and time withdraw their obstruction. To put it more philosophically the adept rises above the mind, where there prevails the spatial and temporal limitation and covers the whole existence in the sweep of his magnified vision and being. Indeed, it should not be thought that the path of devotion is a fine play of our emotional being with its chastened feeling and rhythmic beats: these are secondary consequences that emerge in cases where the mechanism of nervous being is not sufficiently strong to bear the pressure of a sudden widening of consciousness. The discipline attunes our being and gradually takes us beyond the mental life into the supra-mental consciousness admitting a new kind of knowledge in simultaneity and Patanjali calls it Akrama Jnana or Vivekaja Jnana. This kind of knowledge is possible for the higher class of adepts, where the ordinary sense of time-limitation ceases to exist. Our normal knowledge is related to a reference system. The theory of relativity proves that our knowledge is true in a reference system a subject. And different reference-systems on the different planes of existence are true to the subjects that enjoy them. There is no constant invariable reference-system, for the reference systems are always related to the subjects. This indeed is altruism so far as our mental knowledge is concerned. And the knowledge is always in reference to here and now. The subject really sees a setting simultaneously



(continued from the previous page) in a particular space and a particular time. They cannot be separated in our perceptions. Kant almost propounds the same thing when he says that our knowledge is through space and time. Mental perception cannot rise above the space and time reference, no matter whether space and time are subjective or objective.

In fact the constant implication of a reference system to space and time make them appear as more subjective than objective. But Vivekaja Jnana or Akrama (simultaneous) Jnana transcends the limit of knowledge by reference system. Here knowledge is supra-mental and transcends the limitation of reference system and even of space and time in their limited sense. Knowledge is here by one clean sweep, reflecting the totality of existence simultaneously. The whole is immediately perceived. Naturally such knowledge is possible when the subject along with its mental construct of space and time has ceased to exist and a new sense in the supra-mental perception has evolved.

Patanjali sanctions the path of the samkhya as most helpful to attain Kaivalya or Freedom. This path is essentially the path of knowledge, more analytical and discriminating. It essentially consists in finding out the I (the Asmita or Buddhi). It is this 'I' that is the basic principle of all reference systems and of our knowledge. The effort of this knowledge is to feel the essence of 'I' beyond its subjectivity. The subjectivity is its functioning in association with Ahamkara. When this subjectivity and its function are dropped the Pure Asmita, the basic principle involved in pure cognition

(continued from the previous page) shines out enjoying its own being beyond the subjectivity. The concentration on Buddhi clarifies the psychic being and differentiates the I (Asmita) from the psychic manifold. In it emerges the Pure I (differentiated from the psychic mutations as well as from the transcendent Purusha) the basic principle involved in all kinds of knowledge, normal and occult; its realisation produces an absorbing ease and felicitous expression of being. But it should not be forgotten that the more the I-consciousness bereft of its object and psychic associates is realised the more it emerges as the invariable basic principle in knowledge untouched by and indifferent alike to the psychic dynamism. The path of liberation requires the clear discrimination which is not attainable unless the I (Asmita) emerges out in its purity; for in this purity of consciousness the final discrimination (vivekakhyaati) between the creative Prakriti and Purusha is possible. The lucid consciousness of I enables to discover this fundamental distinction which is the precursor of the final withdrawal. The I consciousness has a natural mooring in Prakriti (it being its first evolute) and therefore cannot present the transcendent principle beyond; but its chief usefulness, because of its domination in sattva, lies in reflecting upon its self the truth and the transcendence of Purusha which produces a recoil in Buddhi, a natural withdrawnness, for Buddhi now appreciates the joy of freedom. This sanctions the complete withdrawal and established its permanent equilibrium by dismissing its activism in knowledge and in detachment.

The Yoga allows this consummation, complete redemption, and it is the highest end, for no longer the redeemed soul suffers from the attractions and repulsions, from the mutations of psychic life natural to the unredeemed souls.

The path of Kaivalya is the path of transcendent aloneness and the path of Vibhuti is the path of powers. The fascination of powers must be superseded if the greater blessedness in Kaivalya is to be attained. Powers are psychic and cosmic privileges attend the finer evolution of being. They pry into the heart of Prakriti, but not into the heart of reality. They are to be systematically neglected, if the final Prasankhyana is to be attained. The peace of knowledge cannot compare with the privilege of powers.

The path of Service Through Nirmana Chitta.

Patanjali suggests another path, the path of Kalyana for the uplift of humanity. This becomes possible when the adept has passed into Samadhi with a self-imposed limitation of a previous resolve to wake up to help humanity with his newly-acquired knowledge and power. The resolve makes him continue his individuality for sometimes until the day of his choice to pass into silence for good.

This path of Kalyana is the path of service. It is the yoga of activism, as different from the yoga of concentrated contemplation. It reflects the due regard for humanity, the anxious solicitude to preserve the precious wisdom and to scatter it among men for their sure uplift. It takes the due regard of humanity and sees it in a new light, of an expanded and illuminated heart. This is really passing beyond Yoga, to rise from its blessed silence

(continued from the previous page) into dignified and noble service in love. We should here remember that the western mystics say that the path of service of necessity follows the path of contemplation. Contemplation gathers energy, which finds an outlet in service. Kalyana is the secret message that life in its enlightenment discovers, the cosmic sympathy for life.

Dr S.K. MAITRA: THE PHILOSOPHY OF THE KATHOPANISHAD: @@@

The most fundamental thing about value is that it has grades.

The Upanishadica conception of values is that of a pyramid, that is to say, it looks upon all values as tending towards one ultimate one, which crowns them all. Secondly, it emphatically declares that the highest principle is a value, and merely an ontological reality.

The Upanisads believe in a gradation of values and in a supreme value at the top of the scale.

The Kathopanisad also, following this tendency, makes a fundamental distinction between two selves in us, the higher self and the lower self.

The two birds which are spoken of here one enjoying the fruits of action, and the other remaining a mere onlooker, are nothing but the two selves mentioned in the above verse of the Kathopanisad. The lower self is engrossed in the world, feels joy or sorrow according to circumstances, in a word, identifies itself with the body. The higher self, however, is conscious of its transcendence of the body, never allows itself to be affected by changes in the

(continued from the previous page) physical environment and always maintains an attitude of scrupulous detachment from the movements of the world. This is why distinction between them is said to be that between light and shade. It is a fundamental distinction and is the basis of all further distinctions which we shall presently have to point out.

It would be wrong, however, to see in this distinction any attempt to disparage action. It is engrossment with the world which is deprecated and not the life of action. In fact, as the Isopanishad says, the life of karma should not be abandoned; what is to be avoided is attachment.

The next verse of this valli mentions an important practical consequence of this distinction between the higher and the lower self. The consequence is this: the followers of the lower self obtain salvation by gradual stages, through the worship of the Naciketas fire, while those who pursue the higher self attain the knowledge of the Immutable Brahman.

The Kathopanishad teaches both kinds of salvation, the Karma-mukti or salvation by stages, and the sadyo-mukti or immediate salvation. The reason is, as Sankara suggests, that the object was not to confine this knowledge to the world-renouncing followers of the path of knowledge but to admit even the householders to it. This is in keeping with the catholic spirit of the Kathopanishad which has no animus against the followers of the path of Karma.

The idea of Brahman creating the world with the help of Avidya is wholly foreign to the earlier Upanishads, including the Katha. The Avyakta, in our view is the

Unmanifest Seed-energy, the Consciousness- Force, as Sri Aurobindo calls it, which is not Avidya, not a principle which veils the Purusha or the Supreme Reality, but is the Shakti or Power of that Su-re Reality itself. It is called Avyakta or the Unmanifest, because here we are viewing it as it is in itself and not as it projects itself into the world of creation. The Avyakta on the unmanifest, that is to say, the indeterminate, form the supreme Reality is a necessary form of it. It expresses a fundamental truth about this Reality, namely, that no qualities or determinations are adequate to express its nature. It is for this reason that in the Brihadarnaya-kopnishad it is described as neti, 'not this, not this,' the idea being that no determinate, limited concept is adequate to express its nature. This is also the meaning of the Kenopanishad. No symbol or image or concept is adequate to express the infinite fulness of the Ultimate Reality. It is therefore necessary to describe the Absolute as Avyakta. As Sri Aurobindo puts it, 'the Absolute is not limitable or definable by any one determination or any sum of determinations.....its indeterminability is the natural, the necessary condition both of its infinity of being and its infinity of power of being; it can be infinitely all things because it is nothing in particular and exceeds any definable totality'.

But indeterminability is only one aspect of the Absolute and it will be an extremely one-sided view of it to look upon it merely as Avyakta. This is why the Kathopanishad speaks of it as Purusha. The

Ultimate Reality is a concrete person and not a mere abstract universal. It upholds and sustains the whole universe.

The central idea which the Gita, by the word *purushaottama*, and our *upanishad*, by the word *Purusha*, want to express is that the highest value does not merely transcend the lower value, but is their indwelling principle also. As Sri Aurobindo puts it, 'this spirit, too, this Kshara, this enjoyer of the mutable existence is the *Purushottama*; it is he in his eternal multiplicity', that is the Gita's answer. 'It is an eternal portion of me that becomes the *Jiva* in a world of *Jivas*'. This is an epithet, a statement of immense bearing and consequence. For it means that each soul, each being in its spiritual reality is the very Divine, however, partial its actual manifestation of him in Nature. And it means too, if words have any sense, that each manifesting spirit, each of the many, is an eternal individual, an eternal unborn undying power of the one Existence.

It is the merit of the *Kathopanishad* to have felt the need of an explicit recognition of such a principle and to have put it at the head of the table of value. This need, I may however point out, is an axiological and not a logical need. Logically speaking, you need not go beyond the *Akshara*. That is why the later systematised *Vedanta* did not feel the need of any principle beyond the *Akshara* or the *Nirguna Brahman*. But axiologically it is incomplete. There is the feeling of the lacuna, of something missing, which forces the unsystematised *Vedanta* of the *Upanishads* and the *Gita* to recognize a *Purusha* above the *Akshara*.

M.N. DVIVEDI: INTRODUCTION TO THE IMITATION OF SAMKARA:@@@

This Ideal lay in the Advaita, in the Paravidya, the last esoteric initiation spoken of in the Upanishads. The keepers of this Mystery were daily growing jealous of all who, without the necessary training, tried to lift the veil in idle curiosity. Those who caught glimpse of the Truth had not the strength to bear its glare. The distinction between a fool and a philosopher lies more in the wisdom the latter has learnt in the school of experience, than in the external freedom of life he shares in common with any inmate of the madhouse. The Ideal of 'free living' conduces to peace and well-being when found as the fruit of a process of regular spiritual development. Proposed at the very threshold of life, it must lead, indeed, is human nature. Till the spirit attains the exhaltation whence it can take correct measure of things above and below, high ideals get clogged in the materiality of ordinary give and take; and mistake in presentation of the Ideal confirms a hundred-fold the very wrong which it was conceived to destroy. This is amply borne out by the fate of Buddhism after the Lord's Nirvana.

The philosophy he taught and explained is pre-eminently Universal. There is no shade of opinion, no method or discovery of science, no department of experience, which may not find its proper place within the ample folds of the Absolute Philosophy. It is the source of much needed peace and happiness to mankind, it is the law and life of every great action, it is the balm of all



evil. One touch of it 'makes the whole world kin'. It puts new life in action, new meaning in words, new vitality in forms, new things in thought. The Absolute Philosophy is the gospel of Nature; –Nature not as understood by dogmatic materialism, but Nature the source and support of all life and all love.

Sas the Master: "In that Thing, the inner being of all, the billow-less ocean of native bliss and light, what means this nightmare of separateness, creating distinctions of Brahmana, and Chandala, and so on".

The only language of describing this Universal, this All without any definite parts or properties, is the language of contradiction. It is and is not, it is everywhere and nowhere, it is everything and nothing, it is being and non-being. The 'Law of Excluded Meddle' cannot grasp It, for It is the law of laws, the logic of logics, the science of sciences. The ultimate fact of the Thing is ever beyond speech, and is best explained, as Yajnavalkya taught an impertinent pupil repeatedly questioning him on the nature of Brahman, by the language of utter Silence. Let the reader be thus put on his guard against the use or rather the misuse of language.

Even the Intellect is such a trecherous untrustworthy guide, such a foolish, stupid leader, we are not sure where it will follow in the lead of passions and emotions, and feelings and likes and dislikes. Of Intellect addressing Intellect in the present day there is no end; the results are very meagre, not to say disastrous.

(continued from the previous page) Mankind must necessarily soar higher, must find That wherein are drowned the differences of Intellect.

He at once perceived that the Absolute Philosophy was wide enough to embrace within its bosom every variety of relative thought disturbing the oneness of the All. By thus making room for the objective religion which the people always require, he saved Idealism from that obloquy and contempt which hypocrisy and evil born of wrong application would naturally have heaped upon it.

Unless experience were a school of wisdom, leading to graduation in that which is beyond experience, there were no sense in talking of Philosophy or of the ultimate truth of things. Sankara emphasised this distinction and showed the value of experience, the use of formal religion and objective worship, the necessity of distinction in unity, the truth of one in many. When all exoteric forms of life and living religion and science, are seen and experienced through the esoteric Idea; when, in short, the whole variety of experience (including all the known fields of human activity) is looked upon as so many grades of a course of training leading ultimately to the Idea which is ever going out of and returning into itself at every step and in very being; the reconciliation of exoteric and esoteric is complete in the inexpressible unity of Truth.

Every being thus realizes the Idea in and through the Fact; in and through life and experience bound up with life. There is no private sanctum or public church where you can weep over your woes or sing your repentance into the ears of some merciful

## M.N. DVIVEDI: INTRODUCTION TO THE IMITATION OF SAMKARA

(continued from the previous page) Being. Every atom carries its sanctum and its church within itself, in the Idea which it embodies, in the Fact which it is:- in the realization it basalt any moment gained of this its real Self, through the fact it is. The Fact ever drags it away from the Unit, the Idea lifts it to It; this happens daily, hourly, every moment. And according as the God one obeys does he find the need of his act in the course of time.

Forsake this equanimity of one-ness with the Idea, whatever its form or expression do your duty as duty is understood on the plane you are acting, and the Eternal Law shall never disturb you in the peace of silent bliss called Liberation is at once realized, the Idea at once gains itself, the process of self-realization is complete.

It requires only the eye to read the Idea, so to speak, into every act, every word, every thought; into every thing, every experience.

Sankara bases his Idealism on the undeniable evidence of individual consciousness. The consciousness which is the Self of one is the same throughout all selves; what differs is the form, the outer manifestation of inner consciousness. This pure consciousness is called Sat (Being) Brahman (the All), Atman (Self), Bhuma (the Unconditioned) and so on; in truth, It is the Unnameable, the Inexpressible the one Residuum after negation of every position. This formless, immaterial consciousness is the one fact of all phenomena, it is, in fact, an abstract, a synthesis, of all being; or more adequately still, it is only a name to express the sum total of all possible individual units in what we call the limitless kosmos. Every manifestation

(continued from the previous page) is a manifestation of this Idea; the world of experience is only the form the Idea takes in going out of itself to return again into itself. This going out of and returning into itself is the very being of the Idea, and the peace of its realization is between this efflux and influx, the daily, hourly law of all existence and activity. (He who stands firm whatever may come or go is the real knower of Brahman. The state of this place of peace between action and inaction, between life and death, between being and non being, is simply indescribable, inexpressible. Find this fulcrum, and you have got the Arcgemedian lever which can lift the globe of this earth.

The Idea must be realized to be understood, whence it is usually described as self-realizable, and the bliss itself is often called self-realization. Knowing and being, knowledge and belieg, go hand in hand, are one in that Unit whose only expression is the speech of Silence. From this nature of the Idea it is evident that all manifestation is so much illusion. It is illusion in that it draws the Self away from the Idea which only appears or re-appears as the phenomenon. Thus it is not difficult to understand how every Self has its own world, how it can make or unmake this world. This is matter of daily experience. There are as many worlds within worlds as there are beings in what we know as the World. No effort of language, no stretch of imagination can embrace the whole world under some common description. Every being has its world large or small, rich or poor, pleasant or sorrowful, light or dark, according as it

(continued from the previous page) chooses to make it. And the same applies to what passes for Duty, Morality, Honour, Learning, etc., in this imaginary world. One awakened the Idea sees it all like a ladder on which the Self slowly climbs to self-realization, extending its vision at every turn, gaining itself with every ascent, and approaching the in-expressible silence of seeing itself in every Self as it nears the giddy top. Thus is the world an illusion out and out.

With the Idea running out of lines of manifestation are presupposed the necessary conditions of all manifestation whatever. Time, space, causality is all that is meant by manifestation, the Idea as soon as you conceive it as becoming presupposes these three which do not exist in the Unit. The phenomenal world is an illusion of these three forms, and all that belongs to the phenomenal is therefore subject to the law of Necessity. The cause-less, time-less, space-less Idea beyond Illusion is ever free. It is free to create or destroy its own world, to work its way to self-realization or to wait a while on any rung of the ladder of experience which leads to self-realization.

And even happiness or bliss is for ever centred in self-realization. Every being feels happy or otherwise on finding or not finding a reflection of himself. He always desires what is in him, loves what is loveable in him, and feels happy on finding his ideal, his Self, in whatever seems to please him. He is free to enlarge the idea of his 'self' up to the inexpressible universal Idea. All misery, fear, doubt, narrowness are born of his imagination. Realization of the Self within him as one

(continued from the previous page) with the Idea is the real aim and object of existence. For until this is done, no peace is found in the forms of Prakrti (illusive matter) which bind the Idea and create that variety of thoughts, feelings, likes and dislikes which ever interferes with the peace and well-being of the world. The highest moral good is Self-realization to which end experience, illusion though it is, provides the necessary training. Empty your 'self' of all contents whatever, run it beyond all possible limits, raise it above all kinds of relation;—thus through experience gain that education which leads to the realization of the Idea. It is there your pulse beats with the pulse of nature, your heart responds, to the heart of the Universe, and you find yourself, in all and all in yourself. "Then has he access to all worlds, he has gained the empire of self". Uddalaka taught his impertinent son puffed up with the exoteric learning he had acquired, that esoteric truth whereby knowledge of One can lead to knowledge of all. The one Idea being realized as present throughout nature, every being is realized as ones own Self. Action is deprived of its sting of jealousy and hate. The Self then melts, indeed, as a lump of salt in the sea, never again to be regained, as the Brahadaranyaka puts it. The bliss which accompanies the eye that perceives the Idea through every fact and being, every thought and act, is simply indescribable, immeasurable, infinite. If we experience some abrupt yet agreeable tickling of momentary surprise even at ordinary sleight-of-hand magic what deep silence must surround the blissful wonder of that Magic which disillusion

(continued from the previous page) you into the indescribable one-ness of the All.

And the means to this realization is reflection and reflection alone. The forms of religion, the physical exercises of Yoga, point to the aspirant yet unable to realization Ideal, the way to reflection and gnosis. Reflection reveals the Truth at a mere hint, through a casual remark, from the words of some book or teacher: 'Though art That'. 'You become what you think', says Yajnavalkya. In the pure heart is reflected the spirit of the All and the Enlightened henceforward forgets even the fact of his having become the Light. He acts without concert, without premeditation, without hesitation or doubt.